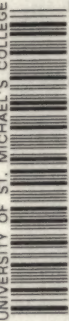


UNIVERSITY OF ST. MICHAEL'S COLLEGE



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HANDBOOK

OF THE

CATHOLIC EVIDENCE

GUILD

COMPILED BY
JAMES BYRNE



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PART I

GENERAL INTRODUCTION

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I.—GENERAL

In every age it is the mission of the Church to go forth and win men's souls for Christ. And from the days of the first great Christian apologists, the laity have had their share, large or small, in her missionary activity. "In all times," says Cardinal Newman, "the laity have been the measure of the Catholic spirit."

It is thus no new thing that the Catholic Evidence Guild sets out to do, but it does bring new methods to bear upon the old problems. As in earthly warfare, so in spiritual, means of attack and defence change with the changing circumstances of time and place; the battle of the spirit must be fought "with weapons unceasingly renewed in the grasp of the unalterable Truth."

It is to the perfecting of this new weapon that this book is primarily directed. It is intended first for the use of members of the C.E.G. themselves that they may grasp more clearly the necessity, the scope and the methods of their work as lay preachers to the non-Catholic crowds of this country. It may also perhaps in some little measure deepen in them the spirit of the Apostolate, which should inspire them from the beginning and uphold them throughout.

The Handbook further, it is hoped, will arouse the interest of many not already members of the Guild, as they read of its aims, its short history and its hopes; so that Catholics may come forward in increasing numbers to help in a work continually expanding in scope and possibilities.

II.—THE NEED FOR THE GUILD

The question of the need for the Guild is inextricably bound up with the larger questions of the missionary activity of the Church as a whole, and of the reaction upon each other of the Catholic and non-Catholic populations of the country. It is thus no narrow enquiry, but one almost universal in its bearings.

To take the last point first. Catholics, at present, are a minority in the country. This, in one sense, is a weakness, but, in others, may be a source of real strength. The great deeds of the Church have ever been done by minorities. To begin at home—the advance of the Church in this country during the past hundred years has been the advance of a minority. The first Jesuits were six in number; Hildebrand, in the middle ages, was one man and he died in exile; in still earlier times Athanasius stood out alone against the world; and, in the earliest times of all, we see a handful of men setting out from Judea to subjugate a hostile world.

“Time’s years are many, Eternity one,
And one is the Infinite;
The chosen are few, few the deeds well done
For scantness is still Heaven’s might.”

Whether therefore the numbers of all Catholics be small, or the numbers of the C.E.G. be smaller still, no ground for misgiving exists, provided that we quit ourselves like men, for God is surely with us.

These considerations, however, modify in only the slightest degree the terrific character of the problems facing the Church in this country to-day. We few Catholics are scattered far and wide among the non-Catholic millions; their health is our health, their decay may be ours too; our destiny is bound up with theirs.

That the country is being paganised with extraordinary and increasing rapidity does not admit of question. St. Paul’s description of the populations of his day as “having no hope and without God in the world” applies only too well to an increasing proportion of the people of this once Christian land. The present

generation is gathering in all their evil luxuriance, the fruits of "undenominational" Board School religion.

Protestantism is everywhere breaking down into its connatural Agnosticism, both in belief and in practice. Everywhere religion is treated with the coldest respect, while in practice all but its easiest mandates are ignored. Even the poverty stricken moral outfit with which Protestantism has hitherto endowed its votaries is practically gone.

And it is in these appalling circumstances that the millions of our non-Catholic fellows are working out their eternal fate. True, God's arm is not shortened. Many of them are anxiously striving—against obstacles of which we know little—to ascertain and to do God's will. Others again are drifters, whose reaction to their surroundings is that of the cork to the stream. And between those two classes are multitudes who are open, fair-minded, willing to give praise where praise is due, even if they do not follow it up with action. In general, the demand from outside for a reliable and easily available information bureau on the Church is widespread and insistent. Many too, without any leaning towards Catholicism, are grateful to the Guild for the help—alas! how restricted—it is already giving towards maintaining a Christian atmosphere in the community.

One final consideration of importance in this connection must be adduced—that the absent are always wrong. For many a long day it has been the Church's fate in this country to be judged by default, and it still is largely so. Every impossible falsehood accordingly masquerades in her place, and all for want of those who can tell what, in fact, she is and what she teaches.

Turning our eyes now for a moment inwards upon the Catholic body we see a distinct inner necessity for the work. The Catholic who, so far as in him lies, does not desire to spread the Faith, is already well on the way to losing his own hold on it. His case is typified by the man in the parable who, being entrusted with one talent, buried it. The Church is essentially propagandist: she is in fact the only permanently propagandist body in the world. Chronic vigour throughout

all the ages is one of her abiding characteristics ; “ It is still living, if there be a living religion or philosophy in the world : Vigorous, energetic, persuasive, progressive : *Vires acquirit eundo* ; it grows and is not overgrown : it spreads out yet is not engulfed : it is for ever germinating, yet ever consistent with itself.” And in so far as the laity possess the spirit of the Church they also will be propagandists, and the new institution of the C.E.G. will afford an unlimited outlet for their energies in this direction.

The Church in her missionary work must, and, in fact, does use, in varying degrees, every one of the organs of propaganda—individual example, voice and pen. The individual Catholic, whatever his sphere of activity, must preach by example—the most potent preaching of all—and live in the eyes of man, as of God, up to his high vocation. The Catholic press, and Catholic writers generally, are working nobly, usually with inadequate support and often against great difficulties, for their religion. The clergy, by the holiness of their lives and by direct preaching, not merely inspire their people, but influence those outside to a considerable extent. But, when individual and press and pulpit have done their all, there still remain masses untouched by any of these agencies, and it is the business of the C.E.G. to bring these masses within the reach of the Church’s teaching.

To support and build up what still remains of Christianity in the country, to stem the tide of Paganism against a better day by pressing the appeal of Catholic ideals upon the hearts and intellects of men, to give a helping hand to those struggling forward to the light, to confirm the faith of those who possess it, to give an outlet for whatever degree of apostolic spirit the laity possess—these are, all of them, outstanding needs of the day and, each and all, are subserved by the C.E.G.

Let us now turn to a statistical survey of the Church’s official resources in preachers, as compared with the extent of the mission field. The total population of England and Wales, according to the 1921 census, is 37.9 million ; the number of Catholics is over 1.9

million ; the number of priests is about 4,000. It is not in question that the requirements of the Catholic population absorb the energies of practically the whole of the clergy, leaving the numbers available for direct evangelisation practically negligible. This is not to say that much work is not done among non-Catholics by our clergy, but, even on the wild assumption that the whole of their numbers were available for the work, the task would still be an impossible one ; the number of non-Catholics for each priest to evangelise would reach the figure of 9,000. The statistical evidence thus makes it abundantly plain that, unless the official resources of the Church in preachers are supplemented from some such source of new energy as the C.E.G. is endeavouring to tap, the conversion of even the convertible portion of the country will continue to be an idle dream ; and meanwhile, the special aptitudes and powers that are now finding an outlet in the Guild will continue to run to waste.

III.—THE FORMATION OF THE GUILD

From the needs that have given rise to the Guild we next pass to the history of its foundation and subsequent development—from the problem to be solved to the instrument designed for its solution.

The actual foundation of the Guild was preceded ✓ by many years both of corporate enterprise on the work of Park preaching (under the auspices of the Guild of Ransom) and of uncoordinated individual enterprise. Then, as regards the distribution of literature combined with street corner lecturing, the work done by the Barrow Brigade in its brief existence requires mention, more especially as it inaugurated a branch of work now done by the Guild and quite as important as “ Park ” preaching, namely, street corner work. At the street corner the crowds are smaller than in the parks but more permanent—the same people coming week by week—and generally more serious. Here too there is no restriction on the sale of literature, and the formula implied in the rule III C (i) and (ii) of the Constitution can be logically worked out :—The lecture begins

the work, reading consolidates it, instruction completes it.

✓ The Guild was founded at a meeting held on the 24th April, 1918, in the Westminster Cathedral Hall. For some months the question of combined action to combat the public advocacy of unbelief had been ventilated by a number of active minds. As an example of the lines upon which the discussion was conducted the following passages may be taken from an article entitled "Is Park preaching Practical?" by Mgr. (then Father) Coote in the *Westminster Cathedral Chronicle* for April 1918:—

" Good Catholics are so wrapt up in their religion that they seem to be oblivious of the fact that those who profess a different form of Christianity are not equally engrossed with it. The religion of these consists for the most part in no definite dogmatic teaching—it is little more than a Sunday overall of Christian respectability. But that, again, is speaking of a comparative few, for there are hundreds of thousands to whom Religion means absolutely nothing, albeit there is deep down within them that innate consciousness of a Supreme Being. No doubt it is this subconscious need of religion that renders them so susceptible to giving a ready ear to any good discussion of religious matters. For the fact remains that vast numbers in the parks, and on the commons demonstrate at least their interest in such discussions.

" The park is the free platform for all forms of belief as well as for undisguised disbelief. So free indeed, that the law permits Christ's Sacred Name to be mentioned in ridicule and mockery, to be put in odious comparison, or His earthly life to be counter-balanced against mortal living men.

✓ " What I feel to be the need of the times therefore is a well-organised Catholic Christian Evidence Society, Guild, or Circle, for men and women, that will state and explain, not exactly and solely Catholic practice and discipline, but the principles of Christianity as set forth in Catholic Theology, Philosophy and Ethics; ready to go forth with a stream of trained speakers week after week, not out for petty controversy but to unfold the wealth of Catholic Christian principles in their hearts and on their lips."

✓ Meanwhile Mr. Redwood had been working hard at the preliminary arrangements and, at the foundation meeting he was appointed first Master and subsequently saw the Guild through its early troubles. The other leading officers and a Council (which remained prac-

tically unchanged for two and a half years) were also appointed at that meeting.

The Cardinal Archbishop himself became President of the Guild and Bishops Butt and Bidwell Vice-Presidents. The Cardinal appointed Father Messenger Director of Studies, to supervise the training of speakers, and a board of examining chaplains.

The history of the Guild to date may be summed up in very few words ; the drafting of the first constitution, the establishment first of the outdoor work, then of the training scheme, the acquisition of separate headquarters of its own in 1919, the partial redrafting of the constitution in 1919-1920, the (let us hope, first) spate of new speakers in 1921, and finally the conferment of canonical status in October, 1921, by the President.

The drafting of the constitution absorbed practically the whole of the time of the Council from April to October 1918, and although considerably altered in detail—particularly with regard to the scheme of management—the work then done has, on the whole, justified itself and in its broad outlines remains unchanged.

The first outdoor platform was opened at Hyde Park on 4th August, 1918, and excepting on Sundays of impossible weather, has been carried on at least weekly since then ; in fact meetings are now regularly held there on weeknights in addition to Sundays ; and the work has in all spread to 30 meetings weekly of a total duration of 80 hours. No one but those closely associated with them will ever know the intensity of the effort put forth by Mr. Redwood and his immediate associates in carrying on the work through the first months of its existence. No leader of men ever held out with greater tenacity against the arrival of his reserves than did the first Master of the Guild through that difficult time.

The policy governing the outdoor work from the beginning has been that of going where the largest possible crowds are to be obtained and of hammering Catholic doctrine home without respite ; our deter-

mination has been that our platforms shall remain open as long as any competing platform. Unfruitful pitches (and methods of exposition also) are however scrapped without mercy in favour of better arrangements. The present regulations governing the Outdoor work may be seen in the Constitution (Rules V. C. (ii.) and VII. D.) and the general ideals behind the work are developed at some length in Part IV. (the Outdoor Section) of the Handbook.

A main point is that opportunities for work and improvement must be afforded to quite rough speakers. All of our speakers have a history of improvement behind them: but it would destroy the prospects of future development of the Guild if, at any given stage, the well qualified speakers, or others, were allowed to kick away the ladder up which they had climbed.

The next step forward was the establishment of the Practical Training Scheme in 1919. It was early recognised that, unless a constant flow of new speakers was fed into the work, even the original standard of output could not long be maintained and that extension would be impossible. Hence the Practical Training Scheme aims at providing new speakers in sufficient numbers and also at securing that, as far as possible, they shall have at their disposal the pooled experience of the Guild.

The problem is that of the mass production of speakers. The formula adopted as the basis for the training scheme, was to search out those topics which the average Catholic had at his finger tips and which the average non-Catholic was judged to be most capable of absorbing; to treat them positively, i.e., avoiding a controversial attitude, and exploiting to the utmost all common ground between the Church and those outside; and to use them as lines of approach to the Protestant mind so that the Protestant mind might, in turn, use them as lines of approach to the Church.

The Training Scheme aims at providing lectures in an immediately useable form, so that, with the minimum of personal adaptation and remoulding by oncoming speakers the lectures may be delivered to the crowds.

It aims also at giving our speakers the best methods of enabling their audiences to grasp what Catholicism in its concrete reality is ; hence explanatory description plays a large part in the work. Argument is recognised ✓ as being only of subordinate value : our belief is that a plain statement of the facts is bound to reach, in the long run, the psychological roots of belief and unbelief.

The moral teaching of the Church is moreover coming into greater prominence as the poor and inadequate moral systems of Protestantism are breaking down into sheer naturalism. The human heart will never rest content with the latter and one of the Church's main lines of return to her true position in the hearts of men is by offering them the moral guidance they lack.

The ordinary or first syllabus of lectures which aims at producing lecturers with, at least, minimum qualifications for the work, will be found in its place in Part III (the Training Section) together with the briefest thumbnail sketches of the general line to be followed in these lectures ; a more advanced course of street corner lectures is being carefully worked out, while courses on Church History and the philosophy of St. Thomas Aquinas are being provided by first-rate clerical lecturers. A scheme of study is also in preparation to fit those who wish to undertake it for the instruction of individual converts. This scheme will carry with it a special examination and individual instruction may possibly prove in the future the main ancillary activity to the Guild's primary work of outdoor lecturing.

Finally the training scheme aims at moulding the ✓ general outlook of the speakers of the Guild, in addition to providing them with adequate means of handling their knowledge. The Divine pity which Our Lord had on the crowds binds us too ; those Catholics, if any such there be, who have not known the misery of error may rage against their non-Catholic fellows. The Guild mentality is far otherwise. It recognises the good in all men, the many natural virtues of our crowds, the outstanding desire for righteousness of a proportion

of them. It recognises even the good points of the majority of our hecklers. The personal note is strong in the Guild ; the appeal to the head is of course persistent, but that "heart shall speak to heart" is no ultimate but an immediate object.

Of absolutely incalculable importance is the provision of a "General Staff" to think out ways of getting in front of the movement of the popular mind on religious matters and to plan out generally the lines upon which the work is to proceed. We often find ideas germinating in the crowds well before they appear in any paper. The Guild is, so to speak, round behind the press ; it moves in the closest contact with the raw material which, later on, is worked up into "Public Opinion." It is consequently in a position to study tendencies and, with the knowledge thus acquired, to prepare to adapt itself to the changing religious mentality of the public.

The Training Scheme has grown rapidly, so that we are now within practicable distance of the provision of a Catholic Evening School of Higher Studies. The scheme as a whole must not, however, be regarded as in any sense a comprehensive study of even the main ideas of Catholicism but as a purely *ad hoc* expedient to be modified both in substance and in method as future experience shall dictate. The introductory remarks to Part III (The Training Section) are of prime importance here ; it is in particular necessary to accentuate what is said there as to the sheer practicality of the scheme—that no learning or devotion in individual members of the Guild must ever be allowed to excuse failure in the work of the mass production of speakers.

Until late in 1919 the training work had been carried on twice weekly in Westminster Cathedral Hall and the records, etc., were kept by the officers in their own homes. The acquisition by Mr. Redwood of the Catholic Women's League Soldiers Hut (abandoned after the close of hostilities) next to the Cathedral gave the Guild a very necessary degree of elbow room and provided the material basis for all subsequent expansion. The Hut is now in use on four nights weekly and contains a library and canteen as necessary adjuncts to the Training

work. This also made possible the monthly retreats held the first Saturday of every month and followed by tea in the Hut. These retreats form a very necessary back ground to the work, and are attended by large numbers.

As the year 1919 wore on it became obvious that the existing scheme of management was inadequate to the needs of the Guild ; organisation must always be adequate to output, erring neither in excess nor defect. The relevant parts of the constitution were therefore recast on the lines of separation of function and specialisation, the Master becoming rather the Chairman of a board (the Executive Committee) than sole authority as heretofore. In certain other details notable alterations have been made. Thus the principle of an automatic limitation of the period of holding office, hitherto applying only to the Mastership, has been made universal. This principle is of the first importance. The Guild is an anonymous institution ; its battles are all soldiers' battles. If, then, an officer knows that his maximum continuous term of office is fixed, his natural tendency will be to bring forward good men to succeed him and to put in his own best work during that period. Hence life, movement and elasticity all round are promoted. Another important point is that several of the leading officers of the Guild are Chairmen of specialist committees. It is in these Committees that the work of the Guild is, and will, in an increasing degree, be done. The importance of a sound organisation and method of work in the Committees is therefore great (see Constitution, Rule V., C. (i).)

A considerable increase in effective numbers took place during the Guild year (November) 1920-1921, the list of speakers increasing to threefold its size at the beginning of the year, and necessitating the introduction of the " Squad " system of outdoor organisation. Inasmuch however as a very large number of speakers will be necessary to cope adequately with the work in the county of London as a whole, it is quite clear that this increase must be regarded only as the beginning of things. That the full number can be got

is not open to question ; and, with God's help, the Guild means to get them.

Finally, at the Annual Conference held on 21 October, 1921, came the pronouncement by the President, His Eminence the Cardinal Archbishop of Westminster, conferring canonical status on the Guild. This is so important that it is quoted in extenso :—

Reverend Fathers, Ladies and Gentlemen—I propose this evening, at the beginning of the meeting rather than at the end, to place before you the special considerations that are worthy of your attention at this particular moment in the history of the Catholic Evidence Guild.

Let me say, in the first place, how I rejoice to see gathered together this evening so large an assembly of those who are interested in the work of the Guild—those who are taking part in it, and those who, in various ways, have shown their interest in the work that is going on. As I have often said in other places, I know of no more hopeful movement, of no more encouraging sign of the development of the work of the Catholic Church in this country, than the coming into existence of the Catholic Evidence Guild. I am sure that it has brought renewed hope into the lives of many of the Bishops and clergy of the country, because they feel that at last we are getting into closer touch with a whole range of minds and hearts which hitherto has been quite unaffected by the usual means that we have of setting forth the truths of the Catholic Church. The work, as you know, has extended, in a very short time, far beyond the hopes and anticipations of those who were its originators ; and while expressing my satisfaction at seeing here to-night so large an assembly, I should like also to express my own very sincere thanks to those who are doing this work. As I have said before in this Hall, I am filled with admiration and gratitude towards those who are giving up their comparatively scanty leisure in order to devote themselves to this work, thus imposing a sacrifice on themselves, and very often on their families, by depriving their home of their presence at a time when, were it not for this work, they would be able to be in the midst of their own household. This deserves our admiration, and certainly calls for our gratitude ; and I say this, not because I wish to praise unduly, but because I do think the service of the Catholic Evidence Guild deserves this praise.

The report which has been made to me already, which will, no doubt, be communicated to you in part this evening,* shows a very widely extended activity, an activity beyond anything I was conscious of myself. The work has extended in this diocese so much that there are now many platforms on which the truths

* The General Secretary's (Fourth) Annual Report—see *Catholic Gazette* for December, 1921.

of the Catholic faith are being set forth constantly in several parts of the diocese. And it has also extended beyond the limits of the diocese to many parts of England. But the very fact of these developments having taken place makes it necessary, I think, that we should now define a little more clearly than was necessary in the early days, the precise canonical position of such a Guild as this. It is not like other organizations; it is a work that stands quite by itself, and we have little in the way of analogy to guide us in setting forth precisely what is the position of the Catholic Evidence Guild in the light of the history and authority of the Catholic Church.

People may ask you—some have asked the question already—By what authority do you lay-folk stand up on the public platform to expound the truths of the Catholic faith; who sent you? By whose authority do you speak? What is your mission? What is your commission? How, in other words, do you justify your existence as members of the Catholic Evidence Guild? Well, there is only one form in which you can justify your existence canonically, and that is in the position of *Catechists*. That is the method which has been used all over the world in the missionary countries where the Bishops and priests have found themselves quite unable to deal with the work of gathering into the Church those who are not members of it; and so, universally, in purely missionary countries they take to themselves a certain number of men and women who have been instructed for that purpose, who, in virtue of a commission given to them by the Bishop, then go forth to instruct. And we are applying in our modern conditions the old, old method of the Church. The members of this Guild must never forget that their position is that of lay auxiliaries called in by the Bishop of the diocese to help him to preach the Gospel to those who without their help would be beyond the reach of his teaching. Thus the position to which the members of the Catholic Evidence Guild are called is a very noble and a very apostolic one. Every Bishop has an immense number of people in his diocese who are members of his flock, but who are not Catholics. He is bound by his pastoral charge to do what he can in order to preach the Gospel to them and to save their souls. He calls to his aid, therefore, a number of the laity, that they may aid him in this part of the work committed to his charge, which he is unable to do in any other way.

And this leads me to the Catholic Evidence Guild as existing in this diocese. In order to make the position clear, as far as the work lies in the diocese of Westminster, you will be known as the *Westminster Diocesan Catechists*: that is the sub-title which will justify your existence. It is a work which must be carried on in absolute subordination to the Bishop of each diocese. You speak in virtue of his commission, and in each diocese this commission must be given solely by the Bishop of that diocese. With the extensions that are taking place, I want that to be very clearly understood. In every case, I have the greatest possible consideration for any suggestions you may make for the working

of the Guild ; but the whole *authority* must be concentrated in the hands of the Bishop.

In order to carry this out there will be two new regulations, which I wish to announce this evening. It is quite impossible for me to attend to the work of the Guild myself, so I am appointing two ecclesiastical assistants to represent me at your business meetings. I am appointing Mgr. Coote, and, to help him when he is not able to be present, Father Smith. Mgr. Coote lives with me as one of my secretaries, and Father Smith is at the Clergy House, and both are in easy communication with me, and can refer any matter to me when necessary and obtain my ruling.

Another point which has given me much consideration is the definition of the members. In the rule at present existing they are called Ordinary and Active. These are not very happy titles, because they do not indicate sufficiently the differentiation, and in the future I wish them to be called Active and Associate Members ; and I am considering very carefully what should be the definition of Active Membership. I hope that many Associate Members will qualify for Active Membership, because I wish all voting to be confined to those who shall be found to be Active Members.

Dr. Arendzen will continue as heretofore as Director of Studies, and I have asked him to suggest to me the names of some clergy who will be willing to assist him. There are too few assistants at present helping him. We want a great many more clergy, because so many members are, thank God, coming forward to present themselves for tests, and so Dr. Arendzen will be Director of Studies, and he will gather to himself, with my sanction, as many assistants as he can conveniently find. It is not possible for all the clergy of the Cathedral to take up this work, so we must look farther afield.

The licences to speakers will be given in my name, and will be available merely for the diocese of Westminster ; if anyone wishes to speak in another diocese he must be quite sure he has the consent of the Bishop of that diocese. Similarly, those from other dioceses must show to our satisfaction that they are qualified to speak on our platforms.

Ladies and Gentlemen, I think you will understand from these few words the lines on which I conceive this work should go forward. I do not think I can possibly give you a more inspiring title than *Diocesan Catechists*, because thereby I gather you into the real activity of the diocese, and show the confidence I place in you. And I am sure by your earnestness, by the care in preparing yourself to speak, and by your self-sacrifice, you will be doing much to assist in carrying the Gospel to hundreds of thousands who have never before had the opportunity of hearing the truths of the Catholic Church proclaimed. I trust in this way the work of the Catholic Evidence Guild in this diocese will go forward by leaps and bounds, and be always more and more abundantly blessed by Almighty God.

IV.—THE FUTURE OF THE GUILD

Such then the C.E.G. has been in its short history and such it is to-day ; and now, what of the future ?

The work done by the Guild is based upon a series of discoveries ; that the work is no degradation for the educated Catholic but a great honour and privilege, as well as a grace from God ; that, *caeteris paribus*, the mere fact of being a Catholic gives an enormous intellectual advantage over other religionists, and that this is recognised by the crowds ; that the capacity of the average Catholic for the exposition of his religion is far greater than has hitherto been supposed, when he is carefully prepared along certain lines, and well supported and led ; that the crowds will take our best and be grateful for it and ask for more ; that, as Catholics are compelled to give an account of the faith that is in them, it is better to take the initiative than to remain permanently on the defensive ; these are some few of the discoveries already made in connection with the work, and it is clear that many others have yet to be made, for the work is still young, is highly experimental throughout and is pushing ahead rapidly.

The question then is, will the Catholic laity rise to the height of their great opportunity ?

“ There is a time for silence and a time to speak ; the time for speaking has come. What I desiderate in Catholics is the gift of bringing out what their religion is : it is one of those ‘ better gifts ’ of which the apostle bids you be ‘ zealous.’ You must not hide your talent in a napkin, or your light under a bushel. I want a laity not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold, and what they do not, who know their creed so well, that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well instructed laity ; I am not denying you are such already ; but I mean to be severe and, as some would say, exorbitant in my demands. I wish you to enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth to truth, to learn to view things as they are, to understand how faith and reason stand to each other, what are the bases and principles of Catholicism and where lie the main inconsistencies and absurdities of the Protestant theory. . . . You ought to be able to bring out what you mean, as well as to feel and mean it ; to

expose to the comprehension of others the fictions and fallacies of your opponents : and to explain the charges brought against the Church to the satisfaction, not indeed of bigots, but of men of sense of whatever opinion. . . . He who can realise the law of moral conflicts, and the incoherence of falsehood, and the issue of perplexities, and the end of all things, and the presence of the Judge, becomes, from the very necessity of the case, philosophical, long suffering, and magnanimous."

So the great master of us all, Cardinal Newman, wrote seventy years ago, and it rests with the present generation of the Catholics of this country to give his words an extension that even his eagle glance could not reach.

The work done to date is little more than a preliminary survey of the gigantic task before us or (changing the metaphor), the first trickling of a stream which later, with God's help, will become a mighty torrent. The demand of our non-Catholic fellows for our best must be met. The actual religious needs of the day, shifting as well as permanent, must be supplied from the storehouse of Catholic truth. Our work is essentially that of adaptation of the old ; of that which was in the beginning, which we have heard and seen and our hands have handled of the Word of Life. "*Non nova sed nove.*" We must show the modern man what it is that he lacks to become a perfect man.

The work must draw an increasing number of the live men of the Church—the coming leaders of the laity—into its ranks. They must be what Catholic laymen should be, essentially modern men animated by the truest form of public spirit, men, who if not of the world, must emphatically be in the world, anxious to serve their less fortunate fellows, to share with them the supremely good things which God has given themselves in the Church.

And so under the Guild banner, and with the help of the Guild patrons, the work must go on and out for ever and ever, deepening and widening in scope, for ever changing and for ever the same, with increasing momentum and giant vigour, with the example of the great missionary saints before its eyes and the remembrance of the hidden missionaries in its heart, backed by the prayers and penances of countless millions of the

Church's children, bringing to our Holy Mother the souls that she yearns for and renewing in these later times her glorious youth, so that ultimately all men may be brought to the foot of the Cross, and in our own hearts and the hearts of the universal human race our living Lord may ever more rule and reign.

CHRISTUS VIVIT ! CHRISTUS REGNAT !
CHRISTUS IMPERAT !

PART II



CONSTITUTION

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CONSTITUTION OF THE CATHOLIC EVIDENCE GUILD

I.—NAME AND PATRONAGE

The Guild shall be known as the Catholic Evidence Guild (Westminster Diocesan Catechists), under the patronage of Our Blessed Lady, Queen of Apostles, St. Paul, and the English Martyrs.

II.—NATURE AND AIMS

A.—The C.E.G. is an organisation of the Catholic laity into an Apostolate, for the purpose of the exposition of their religion to non-Catholics mainly by means of public Meetings, but also using all other available means. For this purpose the Guild aims at bringing out all the apologetic powers of the Catholic Laity.

B.—The Guild aims at facilitating in every possible way the entry of the laity into this work by providing carefully planned courses of lectures upon the leading topics of present, as well as of permanent public interest in religious matters; also by providing other necessary assistance in matters of study, retreats and preparation for the work generally.

C.—The Guild undertakes, by means of careful organization, to facilitate and support in every possible way the work of its lecturers and other workers, in order thus to prevent any avoidable waste of their time or energy.

D.—No one can say "Jesus is Lord" save by the Holy Ghost, and so the spiritual life of the Members will necessarily find its source of strength in the devotion to the Holy Ghost. From Him, through Confirmation,

every Catholic receives that knighthood which makes him a defender of the Faith, and through His Grace alone converts can be made. Linked with this is an ardent devotion to Our Lord, hidden in the Blessed Sacrament. As the members hope to be heralds of the Hidden Majesty of Christ in the Blessed Sacrament among people unaware of His Divine Presence, an ardent love for this Mystery will be a natural characteristic of all Members of the Guild. As their helpers and comrades in their work of winning back the English people to the Truth and grace of Christ the Guild has chosen the English Mátyrs, so many of whom died in defence of the Blessed Eucharist.

III.—MEMBERSHIP

(A) All Catholics, Men and Women, are eligible for Membership of the Catholic Evidence Guild.

(B) Members are divided into two classes, Active and Associate.

ACTIVE MEMBERS.

(C) Active Members are :

(i).—Speakers, i.e., those who, having been authorised by the President or his representative to speak on the Guild Platform, have so spoken.

The authorisation to speak shall be in the form of a license either (a) partial, i.e., to speak and answer questions on specified subjects ; (b) Chairman's, i.e., to speak on specified subjects but answer questions without restriction ; (c) "General" to speak and answer questions without any restrictions

(ii).—Auxiliaries, i.e., those who, for a continuous period of three months, have performed such other work as, in the opinion of the Council, is a necessary and valuable aid to the main activity of the Guild.

"Necessary and valuable" work shall be interpreted to include :

(a) The sale of literature at Guild Meetings.

(b) The instruction of Cathechumens.

(c) Help in the Management of Hut.

(d) Literary and Office Work of various descriptions.

Duly qualified speakers and those acting under ii (b) shall be entitled "Westminster Diocesan Catechists."

(D) Active Members give a promise of obedience to the proper authority in all matters relating to the Guild.

(E) The names of those who have done no work for a continuous period of six months shall be removed from the list of active members.

(F) Active Members alone are eligible for office and alone may vote in the election of officers.

(G) Active Membership and Office in the Guild are honorary. On no account is any payment to be made to Active Members or Officers for services rendered to the Guild.

ASSOCIATE MEMBERS.

(H) Associate Members are those who endeavour to promote the success of the Guild by prayer and personal influence, and also by giving an annual subscription.

Associate Members are admitted to all the lectures, Retreats, etc., of the Guild.

IV.—OFFICERS

A.—THE PRESIDENT.

The supreme office in the Guild is that of President; this is held by the Ordinary of the Diocese, who may appoint Vice-Presidents.

The President has full and absolute power on all matters relating to the Guild, including finance; both Membership and Office are held subject to his approval, and he may at any time require a person to withdraw either from Office or from Membership, or from both.

B.—GENERAL RULES FOR OTHER OFFICERS.

(i). The Officers of the Guild below the rank of Vice-President, are of two classes: Clerical and Lay. The clerical officers are appointed by the President, and continue during his pleasure—the lay officers are elected annually.

(ii). The same lay person may not hold the office of Master for more than two consecutive years, or other elective office for more than three consecutive years, but no bar exists to re-election after the expiry of one year out of such office. This restriction shall not apply to the office of Treasurer.

(iii). New offices may be created as occasion requires; the proposal must be made by the Executive Committee and passed by the Council. The actual election must be made at a special general meeting of Active Members called for the purpose.

C.—The Officers of the Guild (below the rank of Vice-President) are :—

CLERICAL OFFICERS.

Director of Studies. Clerical Secretary.
Examining Chaplains.

LAY OFFICERS.

- | | |
|----------------------------------|-------------------------|
| 1. Master. | 7. Chairman, Literature |
| 2. Vice-Master. | Committee. |
| 3. General Secretary. | 8. Assistant Secretary. |
| 4. Chairman, Practical | 9. Press Secretary. |
| Training Committee. | 10. Librarian. |
| 5. Treasurer. | 11. Registrar. |
| 6. Chairman, Hut Com-
mittee. | 12. Warden. |

DUTIES OF OFFICERS.

CLERICAL OFFICERS.

(i). *The Director of Studies*, assisted by
(a) A Committee of Chaplains,
(b) The Practical Training Committee,
is in control of all matters relating to the organization of the Studies of the Guild.

(ii). *The Clerical Secretary* assists the Director of Studies and is responsible for making arrangements as to doctrinal tests by the Examining Chaplains, and is *ex officio* a member of the Practical Training Committee.

LAY OFFICERS.

(iii). *The Master* is, after the President, the chief officer of the Guild.

(a) He acts as channel of communication between the Guild in general and the President.

(b) He presides at all Meetings of the Executive Committee, Council, and General Meetings of the Guild.

(c) He may summon emergency Meetings of the Executive Committee, Council and Guild.

(d) He is Chairman of the Out-door Committee, and is responsible to the Executive Committee and the Council for the proper working of that Committee.

(iv). *The Vice-Master* exercises the full authority of the Master in his absence. He is Chairman of the Propaganda Committee, and is responsible to the Executive Committee and the Council for the proper working of that Committee.

(v). *The General Secretary* assists the Master generally at the latter's discretion and is responsible for Secretarial work :

(a) Minutes of Executive Committee and Council,

(b) Lists of Speakers and Auxiliaries,

(c) Lists of Associate Members,

(d) Summoning Meetings of Executive Committee, Council and Guild on instructions from the *Master* (or on requisition) and furnishing the necessary agenda to the Members.

(vi). The General Secretary is assisted by the *Assistant Secretary* for general business, by the *Press Secretary* for current press notices, and the *Registrar* for records.

(vii). *The Chairman of the Practical Training Committee* is responsible to the Executive Committee and the Council for the proper working of the arrangements for the training of speakers allotted to that Committee by the Director of Studies.

Nominations for election of Chairman of the Practical Training Committee are only to be made subject to the approval of the Director of Studies.

(viii). The *Treasurer* submits a financial report at each Meeting of the Executive and at the Annual Conference ; Cheques are to be counter-signed by another officer to be nominated by the Council.

(ix). *The Chairman of the Hut Committee* is responsible to the Executive and the Council for the proper working of that Committee.

(x). *The Librarian* is responsible for the safe custody of the Library and

- (a) acts as adviser to Students as to contents of books and courses of reading, and also advises the P.T.C. as to further literature required.
- (b) is in charge of the Tract-board in the Hall of the Hut.
- (xi). *The Chairman of the Literature Committee* is responsible for facilitating this branch of the work at Public Meetings. His duty shall be :—
 - (a) to draw up, and keep up to date, a list of the works which are found to be most useful for sale, distribution, etc.
 - (b) to maintain the Guild central stock of such literature.
 - (c) to feed the respective squads with the necessary supplies, and see that the squads are maintaining an equal output—and
 - (d) to take any other necessary steps to secure the maximum circulation of such literature, among the non-Catholics with whom the Guild is in contact.
- (xii). *The Warden* endeavours to keep in touch with sick and lapsed Members of the Guild.

V.—ORGANIZATION

A.—THE COUNCIL.

FUNCTIONS.

The Council is the Governing body of the Guild. All questions of general policy are specifically reserved to it.

MEMBERSHIP.

- (i). All Officers of the Guild.
- (ii). Non-Official Members elected, viz :
 - (a) 8 Speakers,
 - (b) 4 Auxiliaries.

These numbers shall be increased by one for every ten additional members in each category.

- (iii). Hon. Members as follows :—
 - (a) Ex-Directors of Studies.
 - (b) Ex-Masters.
 - (c) Hon. Chaplains.
- (iv). Representatives of Associated Societies, viz :—
 - (a) 1 from Wimbledon Guild ; (b) 1 from Central Guild of Ransom.

Representatives of other Associated Societies and of local branches may be added at any time on the concurrence of the Council being obtained.

MEETINGS.

First Wednesday in the Month, every second month.

An extraordinary Meeting may be summoned at any time by the Executive Committee or on a requisition to the General Secretary signed by 10 Members ; 48 hours notice to be given to all Members of such Meeting.

Ten Members form a quorum.

B.—THE EXECUTIVE COMMITTEE.

FUNCTIONS.

The Executive Committee is responsible for the general administration of the Guild, including Finance, and all other matters, except questions of general policy. It prepares the business for the Council and Guild Meetings.

MEMBERSHIP.

The Membership is composed of the chief officers of the leading departments of the Guild, viz :—

Outdoor.

Propaganda.

Master.

Vice-Master.

Secretary Out-door Committee.

Training.

Finance, etc.

Director of Studies,

Treasurer,

Clerical Secretary,

Chairman of Hut Com-

Chairman of P.T.C.

mittee.

General Secretary.

In the absence of the General Secretary, the Assistant Secretary, and in the absence of other officials their next subordinate shall be called in to attend during such absence only.

In case of emergency the Members of the Executive Committee are empowered to act alone in their respective Departments, and the Master on behalf of the Guild as a whole—such action to be reported at the next Executive Committee Meeting for approval.

MEETINGS.

Last Wednesday in each month.

Extraordinary Meetings may be summoned at any

time by the Master or on a requisition of four Members—48 hours' notice to be given to all Members of such Meeting. Four Members form a quorum.

C.—COMMITTEES SUBORDINATE TO EXECUTIVE COMMITTEE

(i) GENERAL RULES.

(a) The Members shall be appointed by the Executive Committee, subject to the confirmation of the Council.

(b) The Master of the Guild and General Secretary shall be *ex-officio* members of all Committees.

(c) Each Committee, once constituted, shall have power to add to its numbers and to appoint any necessary officers below Chairman, and also any necessary sub-committees—such action to be submitted to the Executive for approval.

(d) The business of the Committees is, as far as possible, to be definitely divided up among the Members; Non-working members are not to be appointed. Members shall work, as far as possible in pairs, or otherwise arrange their business so that temporary absence may not cause any section of the work to be neglected.

(e) Minutes of the proceedings shall be kept, and produced by the Chairman of the Committee at the Meetings of the Executive Committee.

(f) Meetings are to be held in the third week of the month and at the discretion of the Committee.

(g) Each Committee shall, at least once a year, examine its system of organization and working, and report specially to the Executive Committee as to whether improvements, developments, etc., are necessary if unable to carry them out itself.

(ii) COMMITTEE No. 1 (Outdoor Committee).

FUNCTIONS.

(a) This Committee is in charge of the General Organization of the Guild Meetings for non-Catholics.

(b) Its general aim shall be to organize the work so as to secure the maximum result possible from the Guild's resources in speakers, in the distribution of Catholic

literature and in all other forms of activity in relation to the non-Catholics with which the Out-door work brings the Guild into contact. Generally speaking, the resulting organization should be such as to combine strength and elasticity in a very high degree. The two following sections give further and more detailed directions on the lines of this section and the whole matter, as well as the ideals to be aimed at, is developed in Part IV (Out-door Work) of the Hand-book.

(c) In particular, the general scheme of organization adopted, shall provide for the proper grouping, according to locality, of the various pitches worked ; for the allocation to each group of a sufficient staff of speakers and other workers in charge of a competent leader (i.e., of "Squads" of the requisite strength) ; for the due delimitation of responsibility within the Squads ; for the periodical rotation of the Squads among the different groups of pitches ; for any necessary transfer of speakers between the Squads, and for the proper allocation of new speakers to the Squads.

(d) As regards the internal organization of the Squads the Committee shall co-operate in the closest possible way with the P.T.C. in facilitating the continued and highest training of speakers and shall also place every possible facility at the disposal of beginners for obtaining experience of the work ; while affording opportunities for work to speakers and workers of every description according to their degree of usefulness it shall, in particular, search for and endeavour to bring to the front men of outstanding ability and leadership.

(e) Schemes for the development of the work must be prepared and filed with the General Secretary and modified from time to time as occasion requires ; due regard being had to the actual and prospective strength of the Guild, and to the needs of London as a whole.

MEMBERSHIP.

- | | |
|--------------------------------------|--------------------------------|
| 1. The Master. | 4. A Ransomer. |
| 2. Squad-leaders. | 5. A Wimbledon representative. |
| 3. Chairman of Literature Committee. | 6. A Secretary. |

(iii.) COMMITTEE No. 2 (Propaganda Committee).

(a) This Committee is in charge of the work of advertising the Guild among Catholics and of obtaining recruits.

(b) Its aim must be to create a proper atmosphere in, and to canvas thoroughly for recruits :—

The Confraternities, Schools, general Congregations, etc., in London.

The Universities and greater Catholic Schools of the Country.

(c) and also, when specifically authorised by the Executive Committee, to assist in starting the work of the Guild in suitable centres elsewhere.

MEMBERSHIP.

Chairman : The Vice-Master.

General Secretary.

Others to be elected so as to represent and be in touch with *all* sections of the Catholic Community.

(iv). COMMITTEE No. 3 (Practical Training Committee).

FUNCTIONS.

This Committee is charged with the duty of :—

(a) Working out and placing at the disposal of new Speakers the most immediately useable methods of statement on the leading topics of Catholicism that are of interest to non-Catholics.

(b) Practical training in the use of these methods, and generally.

The scheme of Training actually in force under these two sections is outlined in Part III (Training) of the Hand-book.

(c) The affairs of the Library :—

MEMBERSHIP.

1. Chairman. 2. The Clerical Secretary. 3. Chairmen and Secretaries of Classes. 4. The Librarian. 5. The " Devil's Advocate."

Others, having regard to their interest in, and capabilities for the work.

(v.) COMMITTEE No. 4 (The Hut and Finance Committee).

FUNCTIONS.

(a) This Committee has the administration of the Hut and of all affairs, social and otherwise, which may be carried on therein, other than Meetings of the Guild, Council, the other Committees and matters under the control of the latter Committees. The Hut Committee must be advised of the arrangements made in the excepted cases and shall make proper provision for them.

(b) The Committee shall also deal with any other business of a predominantly financial nature or purpose which may be remitted to it by the Executive Committee.

MEMBERSHIP.

1. Chairman. 2. A Secretary. 3. A Treasurer.
4. The Librarian.
Others as required.

VI.—SPIRITUAL LIFE

No special devotions are binding upon the Members of the Guild. Nevertheless, they will spontaneously seek to develop their realisation of the spirit of the Guild as set forth under Rule (2) (D) above (see, also, Part V. of the Hand-book). The following practices and devotions are, therefore, recommended.

- i. Devotion to the Holy Ghost.
- ii. As far as possible, Daily Mass and Communion.
- iii. „ „ „ daily Reading of the Scriptures.
- iv. Devotion to our Patrons. *cf. p. 111*
- v. Monthly retreats (held on the first Saturday afternoon of month which Active Members are particularly exhorted to attend as often as possible).
- vi. The monthly general Mass and Communion—on the Friday before the first Saturday of the Month. This Mass shall be the Votive Mass of the Holy Ghost (de Spiritu Sancto) or the Votive Mass for the Propagation of the Faith (Pro Fidei Propagatione) when the Rubrics permit.

- vii. The Mass on the Sunday within the octave of SS. Peter and Paul offered for all Members of the Guild.
- viii. The General Retreat, which the Guild undertakes to arrange once in each year for both men and women of the Guild—it is essential that the Active Members of the Guild join this retreat, or if unable to do so that at least they shall make a Retreat, privately, once a year.

VII.—MEETINGS

A.—All Meetings are to be opened with the following prayers :—Our Father, Hail Mary, Gloria, Come, Holy Spirit ; and closed with the Apostles' Creed.

B.—GUILD MEETINGS.

(i). The Annual General Meeting of the Guild for the election of the Officers and of the Council is held in October. Nominations must be handed in to the General Secretary at least 10 days before the Meeting and posted by him on the Notice Board immediately on receipt. Elections shall take place by absolute majority.

(ii). Lectures, Study-Classes, Debates, etc., for the training of speakers are held in accordance with announcements to be made from time to time. These are open to all Members of the Guild and the lecture on Wednesday evening at 8 p.m. is, in addition, open to all Catholics.

(iii). Social gatherings, etc., may be held at the discretion of the Executive Committee.

(iv.) Rules governing the conduct of business meetings of the Guild, of the Executive Committee, and of the Council, which for purposes of reference, shall be termed :—

STANDING ORDERS FOR BUSINESS MEETINGS.

(1). The Master, or, in his absence, the Vice-Master, shall preside at all meetings when the President or Vice-Presidents are not present. In the absence of both the meeting shall elect its own chairman.

(2). The Meetings of the General and Executiv

Committee shall commence punctually at the hour fixed upon. In the event of the Master or Vice-Master not being present when the hour for commencing business arrives, any Member present may be voted to the Chair.

(3). When any question or Motion is under discussion, the Chairman shall as far as possible, give equal facilities to those for and against the Motion, and no Member may speak more than once on any question or Motion except the Member bringing forward such question or Motion, and he shall not be allowed more than five minutes for reply.

(4). If the Chairman deems it necessary to put the subject under discussion more clearly before the Members he may do so, but in so doing he must not exceed the time limit laid down in the preceding Rule.

(5). As it will be the duty of the Chairman to be perfectly impartial to all parties he must not intervene in any discussion except as laid down above.

(6). When the previous question is moved and seconded, the Chairman will have no alternative but to put it to the Meeting, and, if carried, he must proceed to the next business on the agenda or the Meeting stands adjourned.

(7). In matters of urgency any Motion may be brought forward at any meeting, provided the suspension of Standing Orders is moved and seconded and carried by two-thirds majority.

(8). Under like conditions the Chairman may be asked to vacate the Chair, and any Member may be appointed thereto, who shall preside for that meeting only.

(9). When the Master brings forward any Motion he must vacate the Chair while such Motion is under discussion, and shall then have only the same rights and privileges as an ordinary Member.

(10). The Chairman should repeat any question asked for the benefit of the Meeting, and when any reply is asked for from an ordinary Member the Chairman, when necessary, should repeat as far as possible the reply.

(11). None of the foregoing Rules shall apply when His Eminence occupies the Chair, and he will conduct the business in any way he deems desirable.

C.—DEMONSTRATIONS AND PROPAGANDA.

(i). An Annual Conference is held in October, after the Annual General Meeting, and is open to all Catholics.

(ii). Meetings in Catholic centres, etc., are organised by the Propaganda Committee as occasion offers for the purpose of advertising and extending the work of the Guild.

D.—OUTDOOR MEETINGS FOR NON-CATHOLICS.

Out-door Meetings for Non-Catholics shall be organised by the Out-door Committee subject to the following

RULES AND PROHIBITIONS.

(i). The Meetings shall be conducted under the Chairmanship of a General licensed speaker, of one possessing a Chairman's Licence, or of a person specifically recognized for a limited period, by the Outdoor Committee, as a competent Chairman. Temporary trial of promising speakers who are not in possession of a Chairman's Licence may be made under this Rule.

(ii.) The Chairman shall be responsible for the general conduct of the Meeting, for the correct handling of subjects and, in particular, for the answers given to questions.

✓ (iii). So far as the capacity of the audience will allow, positive, constructive, teaching shall be given, and merely negative criticism and sterile or provocative argumentation avoided. Speakers must also remember that their duty is to give forth the Church's universal Teaching, and lines of argument, or of treatment of their subjects, or any matter to which any Catholic may legitimately take exception must, therefore, be avoided (see Prohibitions Nos. x. and xi. below).

(iv). Questions shall, in every case, be repeated to the audience before being answered.

(v). Speakers shall not answer any question on Faith or Morals unless they are sure of the answer, and may only answer questions on subjects on which they are not licensed to speak with the express permission of the Chairman. On non dogmatic subjects (e.g., certain aspects of History, Statistics, etc). Speakers may,

however, answer within the limits of their knowledge, first defining such limits for the information of their audience. The utmost frankness is necessary in all things, but particularly in this.

(vi). If the Chairman considers a question to be seriously mishandled, he shall at once deal with it himself, either from the ground or from the platform.

(vii). Beginners shall not, as a rule, be allowed to speak in Hyde Park or other prominent pitches until they have been tested elsewhere (except for opening Meetings for 10 minutes or so).

(viii). The Crucifix shall be the standard of the Guild, but on no account shall a Meeting ever be forgone merely because of the absence of Crucifix or Platform, or other such accessories.

(ix). Interruptions and applause from Catholics should be severely discouraged.

In addition to the Prohibitions, express or implied, in the foregoing rules, the following must be observed :—

(x). Politics, party or national, shall be avoided, and also—

(xi) The detailed treatment of social questions. (Note: the C.E.G. deals with social questions only so far as the fundamental principles of Morality and Revelation are *directly* affected by them; while the detailed application of these principles to social questions is the special province of the Catholic Social Guild and its limits must be strictly respected).

(xii). Opponents shall not be allowed to speak from the C.E.G. platforms nor Members of the Guild from opponents' platforms.

The whole of the foregoing rules and prohibitions apply, *mutatis mutandis*, to all other workers of the Guild besides the speakers.

E.—INDOOR MEETINGS FOR NON-CATHOLICS.

Catechetical Classes for Non-Catholics shall be held in accordance with announcements to be made from time to time.

VIII.—ALTERATIONS TO CONSTITUTION

These Rules may be altered, added to, or deleted at a special General Meeting of the Active Members of the Guild called specially for the purpose by the Executive Committee, with 14 days' Notice, the alteration to be subsequently submitted for the President's approval. The proposed alteration must be posted on the Notice Board during the days in question.

PART III



TRAINING

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TRAINING

I—PRELIMINARY OBSERVATIONS

The question of training is of fundamental importance. Whole masses of Catholics can be used on Evidence work who could hardly if at all be used on other work (e.g., Social theory); but their entry upon it must not be made unnecessarily difficult.

The primary aim of the Guild is to bring the truths of the Catholic religion before non-Catholics, and for this purpose to bring into action all the speaking ability of the Catholic laity.

At the outset of its career the work of training the oncoming speakers of the Guild was undertaken by the Director of Studies and by other Clergy under his direction. As the Guild began to grow the difficulty soon arose that these classes, if they were to keep pace with the first generation of students, must become far beyond the capacity of later generations.

These lectures still continue and are found by their intrinsic interest to attract a large audience of non-speakers as well as of trained or partly trained speakers; but, in addition to these, something was very soon found to be needed nearer the ordinary mental equipment of the average Catholic to enable him to make a reasonably early start as a speaker.

The Practical Training Committee was accordingly constituted in 1919, when the Guild was some 18 months old, in order to grapple with the problem of bridging the gap between the Catholic silent and the Catholic speaking.

In addition to the foregoing considerations two points were felt to be of importance in this connection :—

1. That more is learnt by actually doing the work than can ever be the case from mere indoor practice ; but nevertheless
2. That much time and labour can be saved by utilising the experience of others.

While, therefore, it is possible that the training organisation of the Guild may increase in size and importance in the future, the abiding test of its success will be the continued production, in relatively large numbers, of speakers reasonably competent to begin lecturing. No learning or devotion must ever be allowed to excuse failure in this work of the mass production of speakers. The fact can never be too strongly insisted upon that the Guild, as a whole, stands or falls on its success and continued advance at the street corner. The true life and success of the training organisation, accordingly, lies in the furtherance (in its own sphere and by all its resources) of the outdoor work of the Guild.

In actual fact, it will probably be found that masses of the laity will pass through the hands of the training organisation, not all of whom will prove suitable for the work ; those who do exhibit any aptitude for public speaking must have every possible facility placed at their disposal as the perfecting of their gifts is the object of the training section of the Guild.

The "Advice for intending Speakers" is designed for use at an early stage in the career of the student. It should be duplicated and given out as required and will, it is hoped, be found a useful stepping-stone to the most effective work. Every precaution must be taken to secure that the Notes are thoroughly mastered—that they are not merely read and thrown away.

"The General Course of Lectures" is the ordinary syllabus through which our student speakers are expected to work and is an amalgam of technical lectures on street corner oratory with "subject" lectures. The subjects have been selected as affording, in our experience, the most useful series of jumping-off spots for the ordinary Catholic when beginning the work,

and the "Suggested Lines" indicated for each lecture will, we hope, at any rate to begin with, make it easier for speakers to arrange their ideas in a convincing form. The literature specified is the best available at the moment, but many valuable works are now out of print. It may, however, be possible to issue periodically (say annually) a revised list, and to embody therein any other modifications made in the scheme.

When the lectures are delivered, much fuller outlines are distributed to the class than those shown under the "Suggested Lines." The latter are here published as mere indications—thumb-nail sketches—of the trend followed. The ordinary class notes are now being issued, in an amplified form, by the C.T.S., but alternative notes will continue, so far as is necessary, to be available in class. It will be observed that the "Technical" lectures are given in fuller outline than the "Subject" lectures—it has been found impossible to condense them further without obscurity.

The general idea behind the whole training scheme outlined below, is that of the most powerful and flexible adaptation of the actually existing resources of the Catholic community to actually existing conditions. The C. E. G. is in a very true sense indeed a revolutionary movement in the world to-day, and its great instrument, within the Catholic body, must ever be the Practical Training Organisation.

If these general remarks are borne in mind the following sections will be self-explanatory.

II.—METHODS

Under the general heading of "Training" the question of method holds a position of primary importance. No care can be too great to secure that students are mastering their subjects as they pass through the syllabus; that they are learning the limits of their knowledge, i.e., distinguishing what they know from what they do not; that they are realising the bearing of one subject on another, and, generally, are becoming, on the matter of their religion, the "full, exact, and ready" men desiderated by the philosopher. It may be mentioned

that a distinct basis of knowledge is postulated in the training scheme (see Advice for intending Speakers) and that the main ideal is not so much the provision of new knowledge as the complete realisation of knowledge already possessed.

The subject of method is accordingly discussed below under the heads of Time Table, Lectures, Questions, Speeches, Speech Night, the Lecturer and the Class.

A.—TIME TABLE.

The maximum duration of the classes is fixed at $1\frac{1}{2}$ hours, distributed as follows :—

(a) Lecture, not exceeding	30 mins.
(b) Questions :		
i. by Lecturer to Class		15 „
ii. by Class to Lecturer		15 „
(c) One minute to five minutes Speeches on Subject of Lecture—say	30 „
<hr/>		
Total, $1\frac{1}{2}$ hours	90 „

NOTES.

Item (a) is restricted to 30 minutes as this is found to be quite sufficient for the kind of lecture required (see “Lectures” below).

Items (b) i. and ii. are placed in this order rather than the reverse as this has been found helpful in breaking the spell of the lecture and thus getting the class talking. But, on the other hand, a cast-iron separation of the two sets of questions need not be too strongly insisted upon as tending to chill the class. The lecturer, however, must always get his own questions in, and generally retain control of the discussion, otherwise the questions will wander off into useless side paths ; subject to this condition, the freer the class is from barren formality the better. Life must be aimed at in every way. (See “Questions” below).

Item (c) is intended to be a stepping-stone to longer speeches (see below “Speeches” and “Speech Nights”), and it is of the utmost importance that this section of the time should not be omitted. (There may occasionally be a tendency to contract it on account of extra time being given to the earlier sections).

B.—LECTURES.

The objects which we endeavour to achieve in the lectures are as follows :—

1. The lectures are not intended to be lectures on the subject, but on HOW TO LECTURE to a street-corner, non-Catholic audience on the subject. The question, therefore, which the lecturer has to elucidate is—what handling of what portion of the material, bearing on the subject, has been found to work best with such an audience in the particular neighbourhood concerned? (This question of local variation requires study : audiences differ considerably, in minor matters at any rate, from place to place.)

This rules out of consideration an indefinite quantity of material (highly valuable, no doubt, though it be from other points of view) and also all over-technical methods of treatment. The lecturer has, therefore, to set before the class, in the clearest outline, the sequence of ideas that he recommends, the development of each, and to indicate all snags and pitfalls, in connection with the subject. He should also be prepared, if necessary, to discuss the experiences and preferences of other speakers, the keynote of the whole scheme being to pool the experience of the Guild for the benefit of oncoming speakers, thus placing an average of competent opinion at their disposal.

2. The treatment of the subjects to be inculcated in the lectures is a “positive” or constructive one ; our aim is to turn out Speakers who shall convey the great GERMINAL TRUTHS of Catholicism to their listeners, and not merely wrangle with them, however desirous the crowd may be of the latter. (See Outdoor Meetings for Non-Catholics, (iii) ; Rule VII. (D) of the Constitution).

Finally, by proper handling, most objections can be shewn to be arguments for, instead of against the Church, and some attention is devoted to developing this line of exposition ; the formula to be adopted is :—
EXPLAIN—DEFEND—ATTACK !—the latter in the sense of showing that the deduction lies in the opposite direction to that imagined by the objector.

C.—QUESTIONS.

The questions by the lecturer must be on the lines of the main street-corner objections arising on the subject and not mere exhibitions of superior learning. Full answers (not only “in addition to what the last speaker has said,” etc.) must be obtained from each person, if more than one is asked to answer the same question, and each must sum up his reply “in a nutshell.” The importance of this procedure lies in the fact that students are being *drilled* in answering questions and therefore that the rendering of one-half or one-third of the answer is not sufficient training.

The lecturer should carefully prepare the questions he intends putting to the class and should elicit four or five answers to each question. He should, as a rule, comment on the quality of the answers of the class, and also give model answers himself. Three or four typical questions well threshed out should be fully enough to occupy the quarter of an hour. When the class is broken up into groups for questions the same questions must be asked of each group. The members of each group should all be approximately at the same stage and the questions asked should be really current and urgent ones, such as have actually been put in our crowds.

D.—SPEECHES.

Inasmuch as the whole object of the scheme is to produce speakers, this section calls for the greatest attention.

The aim here should be to encourage beginners rather than the more advanced speakers (the latter being relegated to the Debates or easy street platforms for practice), and while anything will do for a first attempt, more extended efforts should be urged, leading up to, say, a 15-minutes speech on the Speech Night. This method will be found successful in most cases, in leading students on to continuous speech, while a minority, recognising sooner or later that they have no gift of speech, will accordingly find other spheres of usefulness.

It will often be found that students of real ability in

mastering their subject are unfitted from nervousness, lack of voice power, etc., for street corner work. These should not be wasted, but passed into the Catechetical class for the individual instruction of converts. This work of individual instruction has only recently been taken up by the Guild and the course of preparation for it is now being worked out.

E.—SPEECH NIGHT.

It has been found that many students attend regularly, but make little attempt to master the subjects as they go along. The sequence of lectures is, therefore, interrupted periodically, and on the Speech Night students are broken up into groups, each in charge of a competent leader, and are each required to make a short speech on one of the subjects given since the last Speech Night. Endeavours should be made to induce students to cover the whole ground of the subject chosen by them in outline in this speech, fuller treatment being reserved for their Test Lecture before the Chaplains or Director of Studies.

F.—DEBATES.

Whenever possible a debate is held on Friday on the subject of Tuesday's lecture. The idea of these debates is *not* that certain members of the Class should simulate non-Catholics and argue on the subject, but that each person should choose a different method of handling the subject and uphold his method as the best by showing its advantage in practice. The debates are in the nature of speech nights for the more advanced students who comment on each others' ideas.—They may also be varied by "Book Talks" at which one student analyses some non-Catholic book of current interest, and the class discuss the best means of getting to grips with any errors it may contain.

G.—THE LECTURER.

I. The person selected to lecture should be given good notice so that not merely may he have time to prepare his subject well, but also to make actual trial of the lecture on a non-Catholic audience. As will be obvious

from the whole trend of the present scheme, actual, and if possible, repeated trial of the lecture is essential.

2. The lecturer should, normally, be selected from the best speakers of the Guild, who should be induced to specialise on a number of subjects on the Syllabus, so as to be available for repetition or substitution as necessary (specialisation should continually be inculcated on all speakers). Secondary, or oncoming speakers should normally be employed in Opening Debates, etc., and only as they improve should they be transferred to the more responsible work; while an occasional trial of their abilities must, of course, be made, the too frequent use of less advanced speakers will ruin the class.

3. Apart from the services to the class, the effect on the lecturers themselves, of having to dissect their ideas is most beneficial; the tendency to superficiality and looseness of thought and of speech is checked, not merely on the subject of the lecture itself, but in all their work. Some lecturers are, however, none too willing to face the labour involved, and some of the best (i.e., most effective on the platform) have little talent for training others, but every effort should be made to induce those who appear suitable to undertake the work. Both for the sake of the outdoor work itself, and for the training afforded to students, it is essential that all suitable speakers should be constantly passed through the Committee's hands.

H.—THE CLASS.

1. The members are all zealous Catholics who have come to us of their own free will because they are keen on the work. Periods of low numbers should not lead to discouragement, but, on the contrary, the opportunity should be used to improve, by more intensive work the quality of the speakers produced.

2. Occasionally already trained speakers join. These, as soon as possible after it has become clear that they have assimilated the Guild spirit and outlook, should be sent out on to the Platform, urged to revise and work out for themselves the Lecture Notes given them, and

then to come back and give their services to the Committee. Men of this type might with advantage be allowed to short-circuit a good deal of the courses, but it is essential that their spirit should be the right one.

3. The majority have, however, much to learn and should be given as much assistance as possible in the technique of lecturing in addition to the lectures on definite doctrinal subjects. A regular system of technical instruction is necessary for this type of student, and has accordingly been provided in the syllabus.

4. On the whole, the students working under the foregoing scheme will be found to adopt the rule "get on or get out!" Thanks to the Speech Nights, few "passengers" for long periods are found.

In any case, attendance for a reasonable period at the training classes will not be found a disadvantage in anyone, and this is particularly true of the rising generation, in whom, of course, our main hope lies. The Guild should ultimately aim at nothing less than passing the whole youth of the Catholic body through its hands, sifting out those immediately suitable for the work, but also leavening the whole mass.

III—ADVICE FOR INTENDING SPEAKERS

(For Duplication)

The following notes are intended for the benefit of those who would like to become speakers of the Guild, but do not know how to make a start. It is essential that such persons should be practising Catholics, should have a grasp upon the essentials of their Faith (i.e., at the very least they should know the "penny" Catechism thoroughly), should attend the Guild Lectures and otherwise endeavour to qualify themselves for the work.

(A) LITERATURE.

(I) GENERAL.

i. In order to understand the general spirit and outlook of the Guild, get the Handbook and thoroughly master the contents of Parts I. and V.

ii. For the general line of treatment of the subjects

get : " Letters to a Bible Christian," by Luke (C.T.S.) ; " A Word about Nonconformists," by a Convert from Methodism (C.T.S.) ; " Words of Life," Martindale (C.T.S.) ; and " Thoughts for Freethinkers," Barry (C.T.S.).

Also Sheehan's Apologetics 3762 (The numbers given are those of the Bexhill Library Catalogue) ; Gibbon's " Faith of our Fathers " 460 ; any available writings of Father Vassall-Phillips and Bishop Graham ; the " Catholic Gazette," and the American " Question Box " 3990.

iii. THE NEW TESTAMENT SHOULD BE CONSTANTLY IN OUR SPEAKERS' HANDS. Series of texts dealing with specific subjects (e.g., The Church and the Holy Eucharist—refer to " Are you a Bible Christian," C.T.S.) should be learnt by heart. Constant reading and re-reading of the New Testament will create and maintain the right spirit in speakers themselves, and will enable them to reply without hesitation to objections based upon isolated and misconstrued texts. Special attention as far as possible should be devoted to St. Paul (see " St. Paul a Papist by Revelation," Agius. C.T.S., and, for those who read French, Prat's " Theologie de S. Paul," will be found invaluable).

A knowledge of the context destroys most of the Protestant difficulties based upon single lines of Scripture. Nevertheless, no speaker should allow himself to be drawn into a wrangle over such texts. He should invariably, to begin with, decide the question upon the central position of the Church, then shew that the authority of the Scriptures depends upon the Church, and finally explain the particular passage under discussion to the best of his ability.

2.—PARTICULAR.

Each Lecture will include advice as to the best and cheapest available literature on the subject divided into a " Minimum Course " (consisting almost entirely of C.T.S. pamphlets), and " Further Reading." The Minimum Course should, in every case, be thoroughly mastered.

Do not be content with one reading: READ, RE-READ and keep on READING. Not only will you thus retain command of your material but you will find new aspects of it constantly occurring to you. You must be content with nothing but the ABSOLUTELY BEST in all departments of the work.

While being able to deal with all ordinary subjects as required, endeavour, as far as possible, to specialise in a few of them. Read as widely as possible in those subjects; in fact soak yourself in them. It is essential throughout that you should obtain the self-confidence that is based upon a certainty that you know what you are talking about.

B.—NOTES.

Few people, nowadays, can rely on their memory to any great extent. It is therefore advisable to make a practice of taking notes on points in the lectures or in your reading that open up wide vistas, summarise a whole situation in vivid phrase, or otherwise strike you as important or interesting. Do not, however, make yourself a slave to note-taking; cut your writing down to the minimum; condense the speaker rather than report him. Revise your notes constantly: if possible bind them in volumes under subject titles, and make them a record of your intellectual life.

C.—PUBLIC SPEAKING.

When you begin lecturing, three important Factors must be borne in mind, viz.: YOURSELF—YOUR SUBJECT—YOUR AUDIENCE.

I.—YOURSELF.

You have undertaken the duty of being the representative and mouthpiece of the Church to your non-Catholic fellows. Absorb as much as possible of Part V. of the Handbook, and reach out beyond it if possible. Your responsibilities are great; but the resources at your command are more than sufficient if only you will use them. Remember, however, that apart from the greater causes of scandal, an improper deportment and address may do great harm; above all,

avoid discourteous or overbearing or unfair behaviour. It may, however, on occasion, be necessary, when hammering your points home, to struggle with your audience for their greater good. But, not merely must charity govern all your actions; you must aim at the positive friendship of your crowds; they are worth it.

Keep your discourse on a high level, so as to afford no opening for blasphemy, abuse or ridicule. These will come, but make absolutely sure that the clean-minded public shall clearly see that you are not the offender. Your cause is the **BEST IN THE WORLD**, but even so, **YOU** can spoil it by bad handling. Aim always at reaching "that judicial platform of thought from which the most unfailingly effective argument proceeds."

The most important remaining personal points are :—

i. **YOUR VOICE** : Find the right note of your own speaking voice; hold your head well up and speak to the furthest members of your crowd. If possible, speak with the wind, never in the teeth of it. A few voice-production lessons will be found to add enormously to the speaker's power, and will often save loss of voice or great harshness of tone, brought on by the overstrain of this work. Avoid a stiff attitude: flexibility of mind is difficult without flexibility of body. Keep your elbows off the front of the platform, stand up straight and speak up and out.

ii. When answering questions never lean forward and address your answer exclusively to the questioner. (See further below on "Questions.")

2.—YOUR SUBJECT.

(i) LECTURES.

Whatever subject you may set out to treat of, you will find yourself practically always forced back on the general question of the Church and of the divinity of her Founder. It will then be well to forestall this by starting and finishing your lectures with general considerations on the Church, the substance of the lecture being fitted into these as a wheel into a machine. **ALWAYS PREPARE YOUR LECTURES: CHANCE SPEAKING SHOULD BE AVOIDED.** Deal, as far

as possible, in broad, simple outlines : DESCRIPTION, i.e., EXPLANATION rather than argument being your main objective, and never allow yourself to be *forced* on to minute textual or other questions. Never allow your crowd to take away partial views ; this will call for a continually increasing width and depth of view in yourself. Summarize the progress made as you pass from point to point, and do not be afraid of repetition.

Your material should be prepared on a systematic plan, but you should be ready at any time to vary this order or expand or contract your matter as objections and interruptions may require. Change the order of treatment yourself occasionally and watch the result. The following scheme may be useful in this connection :

- (a) Church in General.
- (b) Enunciation of the doctrine, or practice, under discussion, and the position it holds in the general scheme of Catholicism.
- (c) Reasonableness (e.g., proofs that it fits into nature, ours or God's ; or that it springs necessarily from other doctrines accepted by ordinary non-Catholics, etc.).
- (d) Proofs from Scripture and History.
- (e) Remaining Objections (not already disposed of).
- (f) General Summary of points of lecture. (See below).
- (g) Church in General.

But, despite this systematic arrangement of your material, never attempt to drive home more than say, three or four main points in connection with your subject, however elaborately you may endeavour to treat these.

Arrange to accumulate for use on such occasions as opening meetings, a quantity of commonplace topics, general views, etc., sufficiently good to hold a gathering crowd so as not to expend your main ideas before a reasonably good crowd be gathered. Short digests of Lectures already delivered will be of use here ; be ready to expand this material on demand and make it your main lecture should the crowd require it.

(ii) QUESTIONS.

To answer questions well is a great art and one that will repay much study. It is imperative for speakers

to spend much time and thought on this part of the work. They must also discuss their difficulties with their fellow-speakers, as they arise, and seek advice and criticism from every source available.

In particular they should :—

- (a) Always repeat the question for the benefit of the whole crowd. (See Rule VII. (D) (iv) of Constitution: Rules for Outdoor Meetings for non-Catholics).
- (b) Answer questions crisply and to the point: answers otherwise given are of small effect; and if the answer is even to a very small degree unavoidably lengthy, the question should be repeated at appropriate stages, so as to concentrate both your own and your audience's attention on it.
- (c) Remove, if possible, at the beginning of the answer the most common misconceptions and difficulties arising on the subject (e.g., that Infallibility is inability to sin; that Catholic tradition is merely legend; that we pay for the forgiveness of sins); even when not put forward these should be brought up and summarily disposed of, if possible, before going on to, or while dealing with, the main point.
- (d) Learn what particular methods of stating the truth to avoid, and what to adopt.
- (e) Avoid raising difficulties not asked for (except however so far as necessary under (c) above); avoid overmuch qualification and subtleties; but, on the other hand, draw out the answer in clear, simple outline.
- (f) Get back from details of controversy to the main questions—God—Morality—Authority—Revelation, etc.
- (g) Remember always that questions and interjections are merely pegs on which to hang information and that **THE ANSWER IS GIVEN TO THE WHOLE CROWD.**

3.—YOUR AUDIENCE.

This will consist almost entirely of ordinary English Protestants or indifferentists, deeply imbued with a few simple notions of what Catholicism and "true Religion" respectively are, and if you are to be of any use to them, YOU MUST UNDERSTAND THE WORKING OF THEIR MINDS. ✓

They all have some sort of a grasp of truth and our work must be to make them realise ever more and more clearly the truths they already hold, while leading them forward into the full truth and unity of the Church.

The literature mentioned in (A) (1) (ii) above, is of prime importance here, and a keen lookout should also be kept for any moving elements among them favourable to the Church (e.g., the "Free Catholic" Movement, those towards unification of sects, the revolt against "Modern Churchmanism," etc., etc.).

Finally, always remember that you are explaining your religion to outsiders, not points of doctrine to believers, and as regards any particular audience, be prepared to follow up lines of thought which THEY appreciate, rather than others which appear to YOU more cogent.

Aim at reaching the HEAD, the HEART and the WILL of your audience. Study great orators and leaders of men and also each other, remembering that human nature is much the same whether politics or religion is the subject, however differently it may react. The study of crowd psychology is of prime importance throughout, but, in this, the individual scattered children of God in the crowd must never be forgotten.

IV.—GENERAL COURSE OF LECTURES

- | | | |
|-------|---|--|
| Group | { | (a) General Outlook of Catholic street-corner apologist. |
| I. | | (b) The Supernatural Life. |
| | | (c) The Sacramental System. |
| | | (d) Speech Night. |

- Group II. { (a) How to develop your ideas.
 (b) The Church a visible body.
 (c) The Church a supernatural fact.
 (d) Speech Night.

- Group III. { (a) How to handle a crowd.
 (b) The Church the giver and the interpreter
 of the Bible.
 (c) The use of the Bible in the Church.
 (d) Speech Night.

- Group IV. { (a) Questions and interjections.
 (b) The marks of the Church in general.
 (c) Unity and Catholicity.
 (d) Apostolicity.
 (e) Holiness.
 (f) Speech Night.

- Group V. { (a) General impression on the crowd to aim at.
 (b) Papal Supremacy.
 (c) Infallibility and Indefectibility.
 (d) Speech Night.

- Group VI. { (a) Forestalling objections in the course of
 your speech.
 (b) The Mass.
 (c) The Holy Eucharist.
 (d) Catholic Moral System.
 (e) Marriage.
 (f) Speech Night.

- Group VII. { (a) Repeat a technical lecture.
 (b) The Communion of Saints (Purgatory).
 (c) Our Lady and the Saints.
 (d) Externals of Worship.
 (e) Speech Night.

No. in Course	Suggested Line to be followed.	Minimum Literature.
I. (a)	<p>GENERAL OUTLOOK OF CATHOLIC STREET CORNER APOLOGIST</p> <p>Qualities both of Heart and of Head necessary for the work :—</p> <p style="text-align: center;">HEART</p> <ol style="list-style-type: none"> i. We must realise we are servants of the crowd ; respect, friendliness, desire to help—all of highly practical nature—crowd will take our very best and ask for more. ii. Sense of responsibility, also, to Church. Burden of Catholicism not light. Deeds more than words. Character stands far above knowledge or oratorical skill. Moreover the crowds “ sense ” character. iii. Strong moral appeal throughout. Self reverence and self control. Preach the Ten Commandments always—they’re badly needed. <p style="text-align: center;">HEAD</p> <ol style="list-style-type: none"> i. We Catholics know where we stand, hence unfairness or lack of candour inexcusable. Clearness, consistency, conciseness : all intimately dependent on knowing our subjects. ii. Our aim, therefore, should always be to reach “ that judicial platform from which the most unfailingly effective argument proceeds ” and iii. To teach positive truth ; truth fills space and will oust error if only brought out in full against it ; and iv. To preach the Church as one, great, living WHOLE and her ideals as living things. Each will then preach the other. 	The whole of the Hand-Book.

No. in Course.	Suggested Line to be followed	Minimum Literature.
I.(b) ✓	<p style="text-align: center;">THE SUPERNATURAL LIFE.</p> <p>This doctrine is at the very root of Catholicism : miss it and you miss everything. Man's road to God lies through, or rather is, the Supernatural Life. Sequence of forms of life—Vegetable, Animal, Human, Spiritual and finally Supernatural. All are natural except the last, which, on the contrary, is the created participation in God's own life, quite above the natural reach or mode of being of any creature. The Church steers clear of naturalism on the one hand, and of Pantheism with its related errors of spiritism and other cults of the supernatural, on the other.</p> <p>All her teaching and worship are the working out of this truth—the Fall, the Incarnation, the Redemption, the Church, the Blessed Sacrament, the other Sacraments all join on this one central point. The history of this life—first given at the creation then lost in the Fall, recovered (and more) in the Redemption and for ever applied through the Church and the Sacraments—must also be brought into unity and in particular the scripture terms—new birth, salvation, divine sonship, etc., thoroughly known.</p>	Martindale, Words of Life. (C.T.S.).
I.(c) ✓	<p style="text-align: center;">THE SACRAMENTAL PRINCIPLE</p> <p>Man is body (matter) and soul (spirit) but his nature is disordered by the Fall. Christ is God and Man, and matter is thus made in a double degree the vehicle of spirit. Nature rightly understood is always and everywhere sacramental, but the sacramental principle now becomes the unavoidably necessary outcome of the Incarnation. The Church and the Sacraments are spiritual things em-</p>	Martindale, Words of Life. (C.T.S.) Hornvold, " Sacraments." (C.T.S.)

No. in Course.	Suggested Line to be followed.	Minimum Literature.
II. (a)	<p>bodied in a natural medium. The sacraments effect what they signify : the physical washing in Baptism is a cleansing of the soul : the refecation in Holy Communion a spiritual food : the athlete's oil of Confirmation and the last Anointing a strengthening of the soul : Matrimony is a real union, and the absolution in Penance a real forgiveness ; and all are means established by Christ for the incorporation of the individual into Himself, thus undoing the harm done by the Fall. Both body and soul are to be saved and the Church thus preserves the unity of man's being in the final result.</p> <p>The alternatives to the Sacramental Principle are the materialistic and the spiritualistic views and Protestantism is merely a name for the bridges between Catholicism and these two opposite views.</p>	
	<h3>HOW TO DEVELOP YOUR IDEAS</h3> <ol style="list-style-type: none"> i. Find your idea—and let it be one to interest your crowd and not merely yourself. Read round it, taking notes especially of striking phrases. Master the context of every text you quote, still more of those likely to be quoted against you. ii. State at starting what you are going to prove. Give your arguments in proof. Show that you have proved it iii. In going from Victoria to Charing Cross you go down Victoria Street, up Whitehall, etc., or whatever else the most direct way may be. You can leave out none of the streets and you want no extra ones. Thus 	<p>Elements of Debating— Lyon. Chicago Univ. Press. Agents: Cambridge Univ. Press.</p>

No. in Course.	Suggested Line to be followed.	Minimum Literature.
<p>II. (b)</p>	<p>let your lecture be an orderly and <u>necessary</u> progress from point to point. An argument is either <u>indispensable</u> or superfluous.</p> <p>iv. Treat no doctrine in isolation, but as part of a living whole. Look at its position in relation (a) to Church History and <u>Theology</u>, (b) to yourself—what does it mean in your life? (c) to the crowd. What have they got in place of it—or have they only an empty space?</p> <p>v. Remember you have not merely to announce a message—but to deliver it—often to those unwilling to receive it; not to prove a point to your own satisfaction but to give the proof to your audience, and to make sure they actually accept delivery.</p> <p>vi. Aim then at driving home one point and make sure which point it is going to be. Treat that point so forcibly and luminously that your crowd may feel that Catholic teaching anyhow on that point is unanswerable. Have a plan, simple, proportioned, vertebrate, and highly adaptable, and then try to breathe into it the breath of life.</p> <p style="text-align: center;">THE CHURCH A VISIBLE BODY</p> <p>Christ founded a definite visible organised body (the name matters little, the structure and character much) to be permanent and worldwide, with duties to perform and guaranteed powers enabling it to fulfil them. This body He intentionally created: i.e., it is found first in project, then in being. It is, therefore, not the blind outcome of the previously unforeseen needs of chance collections of believers nor in any other way the manufacture of man. The Apostles</p>	<p>Tixeront Apolo- getical Studies (III). (Herder) "Are you a Bible Chris- tian?" (C.T.S.) Sec. III. Sheehan: "Apologetics" (Gill) Chaps.</p>

No. in Course.	Suggested Line to be followed.	Minimum Literature.
<p>11. (c)</p>	<p>formed a visible, and visibly united, body at first under Christ. After the Ascension, they themselves took command of the visible body of believers and the whole complex of ideas that make up Catholicism becomes immediately evident in action; the Church is already a society apart with a definite organisation and conditions of membership, a definite faith and worship.</p> <p>Without such an outer protective covering and internal structure as the visible organisation provided, Christianity would have been lost by diffusion and interpenetration within very few generations.</p> <p style="text-align: center;">THE CHURCH A SUPERNATURAL FACT</p> <p>Outsiders often view the Church mainly as an organisation—we need to show that she is primarily a <u>living organism</u>—"the mystical body of Christ."</p> <p>Supernatural (a) in her origin, founded by God Himself, (b) in her powers bestowed on her by Him, (c) in her life—indwelt by the Holy Spirit. "The Marks" and other externals have value chiefly as signs of what is within.</p> <p>The Church's life has proved indestructible: (a) by <u>adverse</u> power from without (the Roman Empire and the Martyrs), (b) by <u>friendly</u> power from without (Catholic States have tried in vain to absorb her and make her their servant), (c) by false teaching (in every age has she overcome heresy), (d) by her own children (bad Popes, etc.).</p> <p style="text-align: right;">In every age it is said of her "The Church begins again." There is in every age a chain of holy lives—the saints. Her continued existence while Empires</p>	<p>VIII and IX. 3762. Lattey : "Religion of the Early Church" (C.T.S.)</p>

No. in
Course.

Suggested Line to be followed.

Minimum
Literature.

III. (a)

fall around her witnesses to the divinity of Christ, Her Founder, and only His presence in His Church could have kept her to bear this witness in every age and civilisation.

HOW TO HANDLE A CROWD

1. Our object is to secure that each person that hears us shall carry away with him the greatest possible amount of Catholicism in thought and in action. We therefore summon to our aid the "Crowd" habit, knowing that, if we don't, it will be used against us.

2. A disorganised mass is not a crowd. Ten men may be, and a thousand men may not be, a crowd. A crowd is formed by a community of interest; by the turning of feelings and thoughts in a common direction. Individual self-consciousness and certain ordinary limitations disappear, some emotions and faculties are reduced and others reinforced and exalted. The business of creating a crowd consists in providing the common channel of interest as quickly as possible. Hecklers are a great help throughout, but particularly in the preliminary steps towards creating a crowd.

3. Once a crowd is formed we proceed by repeated blows to drive deeper the original impression made. Repetition, clear statement, concrete affirmation, conviction, a well-controlled humour are the qualities to aim at here. Aim at being yourself—at personality. All technical skill in speaking is only a way of "freeing" personality. Live modern men are wanted. Plain, above-board, even downright methods are required. "Be cheap yet deep." Chose your own line and don't be put off it by hecklers. The speaker must be the leader

The Art of Interesting :
Donnelly.
Harding & More
chaps. 9, 15, 16.
Psychology and
Mystical Experience :
Howley.
Kegan Paul.
Part I., chap.
III.

No. in Course.	Suggested Line to be followed.	Minimum Literature.
	<p>of the crowd. Self mastery in all its forms is essential. Avoid overt reasoning ; it bores. But you must have done it before speaking yourself and your handling of your subject must be equal to any logical test that may be applied.</p> <p>4. What kind of material can they take? The best subjects (i.e., those which provide the best channel of "crowd" interest) are those which appeal to the common elements in human nature—"The Religion of the Plain Man." But crowds must not be treated as if they were Catholic—they are "heterogeneous" in religion, as in other matters also. ¹</p> <p>The method of handling largely governs the capacity of absorption of the crowd. (A really competent speaker can even give them philosophy). Generally speaking the subjects that appeal best may be classified as</p> <p>(a) Those that appeal to the individual personality—"massive" subjects that influence the whole man.</p> <p>(b) Things that lead to action—"What must I <i>do</i> to be saved."</p> <p>(c) As a development of (a), subjects or groups of subjects that have a wide appeal—"Catholic" subjects.</p> <p>5. How much of a subject can the crowd absorb? the fatal error is trying to give too much. Indigestion is a mental, as well as a physical fact. Wise breaks, humour, variety, topicalness, on the part of the speaker all increase the capacity of the crowd. A great weight of suggestion must be behind all our work. We must aim at causing future thought in our audience, as well as an immediate effect.</p> <p>6. Finally, summing up all, "<u>Be interesting.</u>"</p>	

No. in Course.	Suggested Line to be followed.	Minimum Literature.
III. (b)	<p>THE CHURCH THE GIVER AND INTERPRETER OF THE BIBLE</p> <p>A living voice, not an inarticulate and defenceless book the real need of men : moreover an infallible book needs an infallible interpreter, otherwise the individual is no further advanced. The internal witness requires external corroboration and gets it in the Church (and not in "the churches"). The principles of authority and dogmatic teaching essential to Christianity ; the sole alternatives in religion to-day are Catholicism or chaos.</p> <p>The Bible is a Library, not a book ; the separate books of the New Testament were written in the Church for the Church and have been preserved by the Church ever since as a sacred gift. The Church is the present-day guarantor of the contents of Revelation and certifies to us to-day that the Scriptures are part of that Revelation. The Church was in existence, teaching, sanctifying and ruling men, before a line of the New Testament had been written.</p>	<p>Catholics and the Bible. C.E.G. Pamphlet No. 1. (C.T.S.) Graham, I. What Faith really means (Sands) 287. H. Where we got the Bible. Luke, Letters to a Bible Christian. Catholic Church and the Bible (C.T.S.) Papal Letter on XVth Centenary of St. Jerome. (Washbourne). Congress Papers (Heffer) 4041.</p>
III (c)	<p>USE OF BIBLE READING IN THE CHURCH : PRESENT AND PAST</p> <p style="text-align: center;">PRESENT</p> <p>(a) Not to discover new revealed truth (there isn't any). (b) But to deepen our grasp individually and collectively on that which has been revealed once for all, and (c) To stimulate our devotion.</p> <p style="text-align: center;">PAST (Control of Bible Reading).</p> <p>(a) The Church has always desired that members should go to the fountain-</p>	

No. in Course.	Suggested Line to be followed.	Minimum Literature
IV (a)	<p>head of sacred literature: has, in times of safety, scattered them as much as possible.</p> <p>(b) But in times of abuse and danger has taken obvious precautions against misuse of Scriptures.</p> <p>(c) And when the danger has relaxed, has once more relaxed her precautions.</p> <p style="text-align: center;">QUESTIONS AND INTERJECTIONS</p> <p>(i). Almost the most important part of our work and certainly the most difficult for beginners. The only safe foundation for answering questions is to have a big constructive picture of the Church in our own minds to which we refer all separate points of doctrine, and in which all details (with which questions are mostly concerned) fall into their proper place. We must not allow ourselves to be dragged into wrangling on minor points, chopping texts, etc. Remember irrelevancies in a lecture produce irrelevant questions.</p> <p>(ii). Try to keep questions for the end of your lecture, deal with them briefly, sympathetically, fairly. State your opponent's position better than he could. When ignorant confess it and ask him to come next week for the answer.</p> <p>(iii). Note especially that questions tend to answer one another as all non-Catholic creeds err by exaggeration of one truth and defect in another. Make use of this central position of the Church. She is the <u>universal religion</u>.</p>	<p>"Questions" section in "Advice for Intending Speakers,"—Handbook, Part III.</p>

No. in Course.	Suggested Line to be followed.	Minimum Literature.
IV. (b)	<p>(iv). Never forget the "silent listener." If tempted to be short, impatient, discouraged with hecklers, look at him, think of him, pray for him.</p> <p style="text-align: center;">MARKS OF THE CHURCH</p> <p>General description of four marks:</p> <p>(a) of Church founded by Christ as shown in New Testament.</p> <p>(b) of Catholic Church to-day.</p> <p>As a result, the evident identity of marks compels recognition of absolute identity of body. Stress fact that Catholic Church alone to-day has all the marks, whereas by common consent other bodies have, at the utmost, some only. The argument in this section arises from the co-existence of the marks not from their individual (miraculous) character.</p>	<p>Gildea, Catholic Church (C.T.S.)</p> <p>Sheehan, Apologetics. Ch. IX & X.</p> <p>Finlay, Church of Christ. IV. & V (Longmans) 492</p>
IV. (c)	<p style="text-align: center;">UNITY AND CATHOLICITY</p> <p>These are bound up in the closest alliance with each other: without unity, Catholicity could not exist: with it Catholicity is morally present always and is constantly being realised in fact. Catholicity is the divine unity spread throughout the nations of the earth. The appeal of the Church is both to rich and poor, to learned and unlearned, to all classes and races throughout time and space: but in particular to the poor and suffering. Its Catholicity is both vertical, throughout any given society, and horizontal, throughout the world. The Church is supra-national and tolerant of all forms of government. Its historic name of Catholic has ever been denied and yet has ever been its exclusive possession (quote St. Ambrose and St. Augustine).</p>	<p>Chapman on Gore and the Catholic Claims (Ch. II) 3625.</p> <p>Vassall-Phillips "Mustard Tree," Ch. III (Washbourne) 343.</p> <p>Benson, "Christ in the Church." 826.</p>

No. in Course.	Suggested Line to be followed.	Minimum Literature.
IV. (d)	<p>The Unity of the Church which is indispensable to its Catholicity is a standing miracle: no other hypothesis will account for the fact that that of the miraculous power of Christ's prayer, and His living presence for ever in the Church.</p> <p style="text-align: center;">APOSTOLICITY</p> <p>Catholicism the only historical form of Christianity and no later date for its foundation can be assigned than the first Pentecost. It is one with the early Church and the Pope is the successor of Peter as the Mass is of the breaking of bread. The Catholic Church is the only Christian organisation which has not broken with its past.</p> <p>In character and outlook the Church is as the Apostles were: authoritative and dogmatic, uncompromising on matters of faith and worship, preserving unity in all things and for ever preaching the Gospel to the poor.</p> <p style="text-align: center;">HOLINESS</p> <p>Though the Church contains many sinners, itself as an organisation for the maintenance of truth and grace is the greatest means of holiness known to men. Description of ideals that the Church puts before her members. First of all in ordinary life: constant prayer, the sanctification of married life, of sickness and of death. Stress very strongly the tonic effect of the moral and penitential system and the position of the Holy Eucharist as the main instrumental cause of our union with God.</p> <p>The result of all this is that countless millions live a life of quiet service to God who are never heard of in history.</p>	<p>Atteridge: "Missions in China and India." (C.T.S.)</p> <p>Costello, "Church Catholic."</p> <p>Costello, "Church and the Catacombs." (C.T.S.)</p> <p>Lattey, "Religion of the Early Church. 1132</p> <p>Agius, "St. Paul a Papist." (C.T.S.)</p> <p>Chapman on Gore (final chapter).</p> <p>Lives of your Favourite Saints.</p> <p>St. Alphonsus on Prayer. (Irish C.T.S.).</p>
IV. (c)		

No. in Course.	Suggested Line to be followed.	Minimum Literature.
	<p>From this pass on to Religious Orders for those called to specialise in the service of God and thence to the Cultus of the Saints. The Church has unquestionably far and away more men and women of outstanding goodness than any or all other religious bodies. The saints, more especially laymen and laywomen, and the religious orders of active charity should be well known. They loved their fellows well because they loved God more. The saints of penance and contemplation should finally be dealt with and the organic connection of the contemplative life with the whole system brought out.</p> <p style="text-align: center;">GENERAL IMPRESSIONS ON CROWD TO AIM AT</p> <p>Two things are necessary here :</p> <p>(1) To create a sound general outlook in mind of audience : we must Christianise them before we can Catholicise them : must remove them from proud self-sufficiency of Protestantism into a Catholic frame of mind. Our work otherwise will largely be wasted. This means a realisation of their position as creatures and the consequent attitude of submission to God and willingness to do His will as far as they can ascertain it. Inculcate always the mentality of "Lead Kindly Light."</p> <p>(2) On foundation of the foregoing, to build up sound general view of Catholicism. Christianity is an organic whole. Protestantism cut out of the living organism is certain of death, and the process of dissolution is clearly visible to-day.</p>	Imitation of Christ.

No. in Course.	Suggested Line to be followed.	Minimum Literature.
V (b)	<p>In the Church the permanence of the Christian revelation and of the visible kingdom of God on earth is assured. The Church has maintained what all those outside who claim the Christian name must admit is essential Christianity. All of this they have got from the Church and nowhere else. The true home of all believers in Christ and of all good men everywhere is inside, not outside the Church.</p> <p style="text-align: center;">PAPAL SUPREMACY</p> <p>The question here is mainly one of structure—that of function is dealt with in the next lecture.</p> <p>On grounds of logic and commonsense a head is necessary in any community; Christianity was a community from the beginning, and the more widespread its growth the clearer the need for a centre and head. Failing such definite structure and subordination of parts, the Church founded by Christ would, within a very short time, have suffered the fate of amorphous philosophies and religions, and sunk into chaos and ruin.</p> <p>As regards history, begin with the Epistle of Clement, the Acts, and finish with the Petrine texts—i.e., in reverse historical order. The personal primacy of Peter is most clear from the New Testament; that Peter went to Rome, all Christian literature and the evidence of the Catacombs demonstrates. The denial dates from the “Reformation”; is based on utterly inadequate evidence, and is motivated by quite obvious reasons.</p> <p>The Papacy, wielding the Petrine powers even more clearly from age to age, has been the centre of Christian unity and the support of the Church wherever</p>	<p>Ruville: Back to Holy Church. Chap. II. 457.</p> <p>Hall, Petrine Office (Chap. 7) (C.T.S.) 3457.</p> <p>Chapman on Gore (Chap. V.).</p> <p>Smith: Papal Supremacy and Infallibility. (C.T.S.).</p>

No. in Course.	Suggested Line to be followed.	Minimum Literature.
V. (c)	<p>hard pressed throughout the world. Those that separated themselves from the See of Peter—where are they to-day? For the most part mere names. And Protestantism too has travelled far and fast since it first split off from the Church.</p> <p>The original provision by Christ of a Supreme Head for His Church not merely meets the demands of reason but has, moreover, in fact always acted as Key-stone of the Arch of Christianity; “Ubi Petrus ibi Ecclesia.”</p> <p style="text-align: center;">INFALLIBILITY</p> <p>“True Guidance in return for loving Obedience, did he but know it, is man’s first need.” The Church possesses the promises to Peter and the Apostles of permanency and shows in her history power of defeating error and absorbing good. Dogmatic forms are starting points of fresh developments of Doctrine and of organic growth, not accretion. In operation Papal Infallibility is posterior to the ordinary magisterium of the Church: both are involved in the structure of Church, which, in turn is based on the promises.</p>	<p>Costello “Church Catholic.” Newman: My Mind as a Catholic</p>
VI. (a)	<p>ON FORESTALLING OBJECTIONS IN THE COURSE OF YOUR SPEECH</p> <p>Objections to any doctrine of the Church generally arise:</p> <ul style="list-style-type: none"> (i). From Protestant misconceptions of that doctrine. (ii). From lack of understanding of its relation to other doctrines and thus to the <u>living whole</u> of Catholic teaching or (iii). From the <u>intrinsic</u> difficulties or mystery attaching to the doctrine. 	<p>MacIntyre: Infallibility (all C.T.S.), and those in preced- ing lecture.</p>

No. in Course.	Suggested Line to be followed.	Minimum Literature.
<p>VI. (b)</p>	<p>(i). You learn by experience the chief misconceptions and should always deal with them in your <u>lecture</u> (explaining, e.g., that infallibility does not mean inability to sin or inspiration; that Catholics do not pay to get their sins forgiven, etc.) Quote objectors' favourite texts and show how they apply to Catholic belief.</p> <p>(ii). Remember in treating any doctrine to what parts of the <u>living whole</u> it belongs, e.g., relate Baptism and Confession to each other and to the Supernatural Life, the Mass to Calvary, Indulgences to the Communion of Saints and to Purgatory, etc.</p> <p>(iii). When a doctrine is difficult do not deny this fact. Postulate the need of mystery in religion, for God is <u>infinite</u> and we are finite. Show that by our reason we may discover the Church, God's teacher upon earth, by our reason attain an ever-deepening knowledge of truth and of God, but that where Revelation goes beyond the power of reason it is reasonable to submit to God and to His Church.</p> <p><u>Shirk no difficulties</u> in preparing your lecture, cut deeper than the difficulties. It will go home and moreover will save you from being smashed by the questions.</p> <p style="text-align: center;">THE MASS.</p> <p>The belief in the Real Presence has been held by the Church from the beginning and is to-day her outstanding witness to the Divinity of her founder. Deny the possibility of this and you deny the divinity of Christ: The belief in the Real Presence is and has always been the real touch-stone of belief in the divinity.</p>	<p>Costello, "The Mass," "Book of the Mass," (both C.T.S.).</p>

No. in Course.	Suggested Line to be followed.	Minimum Literature.
VI (c)	<p>Christ held His own body under the form of bread in His own divine hands at the Last Supper and the power to repeat this commemorative act has been the very centre of the Church's life since. Outside the New Testament texts, the great witness of the liturgies from the earliest ages should be accentuated and the abiding identity of the Mass with the sacrifice of Calvary driven home.</p> <p style="text-align: center;">THE HOLY EUCHARIST.</p> <p>As the centre of Christianity is Christ Himself, so in this most Holy Sacrament, He is both actually present and He makes it possible for all men to realise His presence in their inmost being to whatever degree they will. Hence it stands beyond any other of the Sacraments, and the whole history of the Church's devotional life has been the continually deepening realisation of all that is implied in the everlasting presence of our Lord in our midst. Hence Reservation, Visits, Benediction, Quarant 'Ore, K. B. S., the various orders of Perpetual Adoration, etc. It is the very "Heart of Fire" of the Catholic religion.</p> <p>NOTE.—The subject of these two lectures must be treated with the greatest reverence, caution and firmness. They should not be given by all lecturers and emphatically not before every audience.</p>	<p>Ruville: "Back to Holy Church. (chap. III) (Longmans 457)."</p> <p>Above and also Splaine, "Transubstantiation and Real Presence." (C.T.S.).</p>
VI (d)	<p style="text-align: center;">THE CATHOLIC MORAL SYSTEM.</p> <p>Two alternative lines are open here:—</p> <p>(a) Confession is the detailed application of the moral law to the circumstances of the individual and no other way of reaching the individual exists. Effect is morally bracing and at the same time an assurance of reunion with God is received and peace of mind restored.</p>	<p>Driesch: Perfect Contrition (Herder).</p> <p>Shine's, Confession (C.T.S.).</p>

No. in Course.	Suggested Line to be followed.	Minimum Literature.
VI (e)	<p>The priest is no quack but a highly-skilled man at the work—compare to doctor for specific bodily diseases. Sermons are merely moral health lectures and good only so far as they go: i.e., for the most general purposes.—They rarely suit the needs of any one individual.</p> <p>(b) Catholics go to confession to get forgiveness of sins. We believe that the power of forgiveness has been vested in men by Christ, who, as Man, had the power to forgive sins and proved it <u>directly</u> by miracle. Every confession made is therefore a most direct means to this end; and is also a most impressive act of faith in the Divinity of Christ. The Apostles certainly had the power and if our crowds can be made to believe the New Testament on this point they will be well on the road to the Church.</p> <p>This lecture must always be started and finished with sorrow for sin and the crowd got, if possible, to examine their consciences and make an act of Contrition. The fact that the Church alone <u>has</u> a moral system requires perpetually driving home. "The Confessional <u>alone</u> can keep the young heart pure."</p> <p style="text-align: center;">MARRIAGE.</p> <p>Marriage is for the ordinary man the prime instance of the sacramental value of human nature: God comes to us most particularly through our life companion, and both of us find our true selves in subordination to the sole purpose of marriage—the creation of a Christian home. Marriage is for the Home; the Home is for the Church; the Church is for God. Hence anything</p>	<p>Lester: Dialogues of Defence (C.T.S.) Boyd-Barrett, Psycho-Analysis (C.T.S.). Chapman on Gore (final chapter).</p> <p>Fr. Cuthbert, "Catholic Ideals in Social Life." Mercier: Duties of Conjugal Life (C.T.S.).</p>

No. in Course.	Suggested Line to be followed.	Minimum Literature.
VII. (a) VII. (b)	<p>that withdraws a partner from that purpose, or impairs its execution or breaks the home is an accursed thing—divorce, state control, "birth control," etc.</p> <p>The austere morality of the Gospel, by subjecting the sex instinct to this spiritual purpose of mutual sanctification and the creation of souls for God lifts man to his true height. "The Word was made flesh" is the charter of liberation of the human race from the bondage of animalism. The social value of the Christian home is supreme: from it flows a never-ending stream of virtue and clean humanity, and society is kept sweet and healthy. Elsewhere lies social ruin.</p> <p style="text-align: center;">A TECHNICAL LECTURE (repeated). THE COMMUNION OF SAINTS (PURGATORY).</p> <p>The faithful on earth form a visible body, the life-blood of which is the Holy Eucharist and prayer, carrying help and strength from all to all. The living and the faithful departed are similarly united. Our hope is that, though perhaps soiled through human frailty, our departed friends may yet see the face of God. This belief honours both man's heart and his intellect and equally so the justice and the mercy of God: it is necessary for the rationalising of any scheme of future rewards and punishments. Consequently its denial outside of the Church has led by a logical necessity to the denial of Hell, thus destroying an even plainer element in the revelation of Christ.</p>	<p>Kendal: Marriage and Divorce. (C.T.S.)</p> <p>Devas: Key to the World's Progress. (passim: but particularly sections 13, 14, 31, 32, 52, 67) (Longmans) 298.</p> <p>Graham: Purgatory (C.T.S.)</p>
VII. (c)	<p>THE COMMUNION OF SAINTS (OUR LADY AND THE SAINTS).</p> <p>The Divinity of Christ brings honour to those near and dear to Him. The Church combines without confusing that which Protestantism divides, so that</p>	<p>Luke: Letters to a Bible Christian. (C.T.S.)</p>

No. in Course.	Suggested Line to be followed.	Minimum Literature.
<p>VII. (d.)</p>	<p>the honour paid to those chosen followers of Christ only heightens His own incommunicable glory. Those who do not honour Mary are ceasing to adore her Son. The saints are outstanding examples of what all men were created to be. Christ is "the one Mediator," as being both God and Man, and they are friends both of Him and of us. Compare the heroes of the world with the heroes of the Church; both are honoured in their respective spheres and rightly so. The honouring of the saints is no new thing in the Church; but may be seen in full life in the catacombs. It witnesses to the belief of the Church that both living and departed are part of one living body and so are members one of another, and therefore able to comfort, love and serve one another.</p> <p style="text-align: center;">THE EXTERNALS OF WORSHIP.</p> <p>Man being what he is, the use of imagery, mental and external, is a necessary part of his nature. This fact the Church—the best of all judges of human nature—has recognised from the beginning, utilised it and consecrated it for religious purposes. Catholics in this matter, act in religion as all men do in the ordinary affairs of life. The great facts of religion must be driven home to us by every possible means—by sight as well as by hearing; and even by touch. So images—summarised sermons in stone—are used, and medals and crucifixes worn on the person, in addition to preaching and reading; but all of these have a purely representative function as guides and stimuli to individual thought. Modern psychology has abundantly justified the practice of the Church and</p>	<p>Gerrard: Cult of Mary (Washbourne) 1747.</p> <p>Costello: Church and the Catacombs.</p> <p>Externals of Worship (C.T.S.).</p> <p>Dialogues of Defence (Lester) (C.T.S.)</p>

No. in Course.	Suggested Line to be followed.	Minimum Literature.
	<p>shown that the "Reformers" have actually made religion more difficult, instead of "purifying" it, by preventing the use of images.</p> <p>Stress the centrality of the Mass in worship, and thus show the precise position occupied by images in the scheme: and deal with the attack, based on the First (Prot. "Second") Commandment, by showing that it involves a double misreading:—</p> <ol style="list-style-type: none"> (1) of the Commandment and of Jewish law (2) of the doctrine and practice of the Church. 	

V.—TESTS AND LICENSING

When the Practical Training Committee are satisfied that a member of the class has reached the minimum standard of efficiency for outdoor work they will present him before the examiners for his first test. The standard expected for this examination includes a certain capacity to shape a lecture, fairly full knowledge on the subject chosen and a lesser degree of general knowledge of Christian Doctrine.

The lecturing capacity is tested: (a) by a hearing of the candidate in public in the Hut, either before or after he is examined, and (b) by the quality of the written outline which he is required to produce.

The examiners for an ordinary test consist of two chaplains who put all necessary doctrinal questions, and decide on the candidate's competency, and a senior speaker whose function is to put typical "street corner" questions. These are often of so idiotic a nature that experience alone enables anyone to imagine them, yet they are a certain trap for the unwary. The office of heckler for a test lecture is given to a speaker of wide and long experience who is known as the "Devil's Advocate."

If this first test is satisfactorily passed the chaplains issue to the candidate in the name of the President a licence to lecture and take questions on that one subject.

The new speaker may now present himself for tests in other lectures. He is advised to consult with his Squad Leader or a member of the Training Committee when choosing a subject, and even when possible to go over his outline with them before his examination. When he has passed at least four tests he may aim at a "Chairman's Licence," which enables him to take general questions although still only lecturing on the subjects in which he has passed separate tests.

The last licence issued is a "General," and for this a considerable degree of knowledge, and competence in handling that knowledge and also in handling a crowd are required. At least two tests must intervene between a Chairman's and a General Licence. A speaker

holding a General Licence may choose the subject of his lecture as he will. It is of course assumed that when anyone has reached General Licence standard he realises sufficiently the limits of his own knowledge not to lecture on a subject which he has not thoroughly studied or to deliver a lecture that he has not prepared carefully.

For a Chairman's and a General Licence the candidate may not present himself, but must be sent up by the Outdoor Committee. The Director of Studies is always present at the Examination for a General Licence and every care is taken that it shall not be easily given.

The Chairman's Licence is only of recent introduction and the main reasons for its inauguration were: (a) many speakers who certainly have not enough knowledge for a General Licence are yet perfectly competent to conduct a meeting. They can handle a crowd efficiently, answer most of the usual questions, and are to be trusted to know when they are unable to answer and to say so. (b) Young speakers especially might be found to make a great spurt in their work to attain a General Licence. If after doing so they had no more tests to pass there would be danger of their resting on their oars and ceasing to study or to prepare their lectures.

The subject of post-licence Training is treated in Part IV., the Outdoor Section.

PART IV.

THE OUTDOOR WORK

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THE OUTDOOR WORK

I—ORGANISATION.

(a). ORGANISATION IN GENERAL.

The Guild is primarily a body of speakers, and outdoor speaking is its main activity ; all training leads to this and is tested practically here : all auxiliary effort is to be judged solely by its success in facilitating each kind in its own way, the attainment of the objects actually set before the speaker.

It is therefore of great importance to allocate a sufficiency of the best brain power of the Guild to the organisation of this work.

Organisation means getting a greater return than before from the same output of energy. It does not mean a heavy overhead structure serving ornamental, or other purposes difficult to define. At the very least the same degree of intelligence, energy and efficiency must be aimed at as is found in any other large and successful enterprise.

PLANNING OUT THE WORK.

At the opening of any diocesan Guild work will be started almost automatically at the principal local pitch known to everybody—e.g., in London, Hyde Park ; in Birmingham, The Bull Ring. As the resources of the Guild in speakers grow the problem of the more efficient use of them becomes increasingly urgent. The more obvious pitches are brought in one by one and the question of the direction in which to turn the overflow of speakers presents itself. New speakers require practice at pitches within their capacity,

older and more experienced speakers require keeping up to the mark. It is not fair to the speaker, nor respectful to the crowd, to put up a raw speaker before an audience accustomed to a more advanced treatment of the subject than the speaker is capable of giving. In fact the continued education of the regular crowds at the standing pitches makes continually increasing drafts upon the resources of the older speakers in knowledge, power of thought, and even in personal holiness.

Then there are the needs of the district served as a whole to be considered. Tendencies towards random development may be observed and require to be tactfully checked, or a preference for pleasantly situated pitches may exhibit itself, instead of for those where the more grimy masses congregate. The question whether the Guild shall gravitate towards the poorer rather than to the better-to-do neighbourhoods requires to be looked into. Speakers moreover ought not to be wasted on crowds of 100 when crowds of 1,000 can be obtained elsewhere or at equally convenient times. Saturday evening should be preferred to Sunday afternoon if better crowds can then be obtained, and it is a question of choosing one of these two alternatives. It is neither just to the speakers who sacrifice their scanty leisure, nor to the Guild whose reputation is at stake, nor, above all, to the Church, whose stewards we are, and whose work is being only moderately instead of thoroughly well done, for any avoidable loss or waste to be incurred in this matter. Districts must be studied as a whole and sound reasons found for opening up a pitch at one place rather than another. Theories formed from the study of a map require in every case to be tested by information otherwise acquired and by repeated experience on the platform itself before the actual value of a given pitch can be estimated. Information on these points must always be well in front of actual current needs, otherwise confusion and random action become difficult to avoid.

Finally there is the question of reducing the unproductive time spent by speakers (e.g., travelling) to a minimum.

All of these, and many other factors, require to be considered before a conclusion is arrived at on the question of opening new pitches and employing new speakers.

(b). THE SQUADS.

(1) GENERAL ORGANISATION.

For the purposes of outdoor organisation the speakers are divided into Squads, or groups, under a Squad Leader. Literature sellers may also be attached to each Squad (See II. D. below).

To each group is allocated a certain number of pitches (three or four), and it is the business of the Squad Leader to see that all these pitches are being efficiently worked, to keep in close touch with all the speakers under him, to see that each does his share and none is overworked, and to further the training of his juniors in every possible way.

For efficient control it is essential that the body of workers shall be divided into a small number of units. The size of the unit is irrelevant: the point is that the number of units shall be such that the man in charge may manipulate them easily.

While the Guild was small the unit could be the individual speaker. The Master, or man in charge of the outdoor work, could embrace them all in one mental glance and allocate them to the various pitches. But by 1921 the number of speakers in the Guild and of pitches to be worked had become so great that a new unit had to be formed—a group of speakers, viz., the Squad.

Within each of these Squads the Leader can form sections to work the various pitches. He knows very fully the strength and weakness of the speakers under him, how many are needed to man each platform, and when he is in a position to undertake a new pitch.

It is usually found advisable to let the same section of speakers in the Squad work the same pitch for, at any rate, several weeks. In most districts every stranger is an enemy; and when new speakers appear each week, the feeling of hostility never quite subsides.

But a man who has spoken half a dozen times in the same place has become an institution. A very real bond grows up between speaker and audience ; they still quarrel, but it is now a family quarrel. Confidence is inspired ; timid seekers after truth, who would never unburden themselves to a new-comer, talk freely when three or four hearings have convinced them that the man on the platform is—paradoxically perhaps—human as well as Catholic.

Further, it is possible to know the district in quite a new way. Each pitch has its own personality, which cannot be known at a glance. But after a little experience one gets to understand what a pitch really wants to hear and one can even consult them as to what they would like next week. Thus a great deal of vain beating of the air is obviated.

(2) THE SPEAKERS IN THE SQUAD.

A new kind of fellowship arises. In a large body it is impossible that every member should know every other member. But within the Squad, friendships—strengthened by continuous mutual help and mutual criticism—can grow up : while any tendency to clique-production is set right by the general mixing of all members at the classes, and by the constant process of circulation of speakers among the squads.

The Squad system is perhaps the only way in which leakage of new members may be prevented. Instead of being unknown individuals in a large body in which each forms an unimportant one per cent, they are reasonably-welcomed members of a Squad of which each is a very necessary ten per cent. Their well-being is a matter of consideration to a responsible senior and the junior speaker may be helped in many ways by the sympathy and understanding of an experienced leader.

A Squad Leader should watch carefully to see whether any junior is ill or over-worked, and when necessary should manage to do without him until he is fit again. The need for periodical rests requires to be remembered. A little commonsense advice on health occasionally (e.g., thick boots in wet weather) will do no harm,

especially with the very young ! The work of the Guild tells on the mind as well as on the body, and young speakers especially, will be found sometimes suffering from periods of overstrain. Again a friend or senior in the Squad, seeing the sufferer almost daily, may easily find out what is amiss, and help him as circumstances may suggest.

It should also be borne in mind that in practically every case the young people who form the bulk of the Guild are making considerable sacrifices of leisure and social amusements. After a hard day's work they are giving up most of their evenings and their one free day—Sunday—to the Guild ; and it is earnestly to be hoped that in the friendships that arise from their work, the discussions over their methods, and, above all, in the consciousness of united effort in a great cause, they may find a more than adequate return for the social pleasures they have given up.

It is of the first importance for the Guild's future that its social life should in this sense be continuous, and should never be divorced from its active work.

(3). TRAINING IN THE SQUADS.

A speaker who has passed his first test and been allocated to a Squad has only begun his training. It is much to be hoped that he will continue to attend the classes regularly, but his training will now lie for the most part rather in the hands of himself and his Squad Leader than in those of the Practical Training Committee, and his chief school will be the street corner. For this reason Post-licence Training is included in this section rather than under Training in General.

(a) The Squad Leader should aim at presenting each junior speaker for at least one new test a month. This means preparing one thoroughly good new lecture, and not resting satisfied with constant repetition of his first one or two subjects. The platform work of the juniors gains immensely from the real brain energy which they are obliged to use in preparing a test. They should also be urged to deepen their knowledge of those subjects in which they have already passed, and to

shape new lectures out of the old material. Junior speakers occasionally fail to realise that from the knowledge required for a single test three or four lectures may readily be given. For example, a speaker who has passed on Infallibility can give such lectures as :

(i) The need of an Infallible Teacher (treated from a commonsense point of view) ; (ii) The Promises to Peter carried out in the Catholic Church (scriptural and historical); (iii) Infallibility the Guardian of Revelation—or the consequence of Christ's Divinity. These lectures would of course overlap in their subject-matter but each would show a different line on which to treat the one theme.

With a view to making this easier for the young speaker, a series of alternative outlines is in preparation in which the main subjects of test lectures are variously treated by different speakers of experience.

(b) The next task of the Squad Leader is to try to develop the further reading of his whole squad. When they are fairly practised on the more simple subjects he can try to find out the bent of each individual and encourage him to specialise—to study for example something of Comparative Religions, or Church History or Ethics or the Philosophy of Religion. A most attentive audience can be found, for example, for a lecture on Conscience or on the Relation between Christianity and other religions, and these subjects develop naturally out of some of those in the ordinary syllabus. It is worth considering whether in the future we should form a squad of specialist lecturers to be sent from pitch to pitch according to the need of the particular district or the point of weakness in the squad working it.

(c) The Squad Leader must give as much outdoor practice as possible to each of his juniors, especially in answering questions. This is a difficult art and one that can only be learnt by constant practice. The use of a note-book by the chairman at each meeting is very helpful in this part of the training. Question and answer pass so quickly that only by noting down weak points in the answer can the chairman hope to be able

to remember at the end of the meeting what criticisms have occurred to him. It is essential that not only the chairman but each member of the squad should help every other member by careful mutual criticism, especially over question taking. He who stands by often sees points in the question that have been overlooked by the lecturer. Speakers must make up their minds from the first not only to accept, but to go in search of criticism.

The newly instituted Chairman's Licence which allows the holder to conduct a meeting and take general questions should be the early aim of a young lecturer. It paves the way to a General Licence, and calls out his best capabilities in managing his crowd and handling questions. A General Licence ought not to be lightly given, and many speakers will do thoroughly useful work for the Guild who may possibly never attain one.

(d) If the leader can awaken in his squad the consciousness of how much there is to learn and the desire to learn it, half the battle is won. They will continue to attend the lectures and practices at the Hut and will, moreover, make a special point of listening as much as possible to the more advanced speakers and of learning both from their successes and their mistakes.

For post-licence training this spirit of learning from one another, and also of mutual criticism is invaluable. The Guild is a co-operative Society for a common end and no speaker should have the slightest scruple in using the ideas or repeating the lectures of others. Even after a General Licence has been secured the possessor of it should realise that he has but conquered one little corner of an immense battle field, and that if he does not advance continually he will soon lose what he has already gained. General Licensed speakers are, of course, responsible for their own further training, but they will soon find that if they do not themselves constantly prepare fresh lectures, continue to follow the classes and frequently revise their own work by comparison with that of others, they will soon be caught up and passed by the oncoming generation. The

possession of a General Licence should not be regarded as a permission to rest but as a spur to fresh exertion in that field for inexhaustible energies—the knowledge of our Faith and the power to impart that knowledge to others.

II.—THE METHODS OF OUR MEETINGS

(a) THE ATMOSPHERE.

Every Guild meeting begins with the Our Father, Hail Mary, Gloria and Collect to the Holy Ghost, and ends with the Creed, in which the Lecturer begs the crowd to join.

The Catholic Platform should be distinguished from those on each side of it by the superior quality of the matter given out, but still more by its tone. Lecturers awaiting their turn should, as far as possible, maintain a spirit of prayer; the Rosary said in odd moments is an immense help. If they have any point to speak of to one another they should go a little way back from the platform, and above all, should never make of it a centre for gossip or discussion of alien subjects.

They should be in readiness to answer any question courteously, but on no account take away the crowd of the Speaker who is “up,” by allowing little sub-committees to be formed around themselves. Let them reserve their best energy and pour it into their lecture when the time comes.

The crucifix is the standard at all Guild meetings, and the honour in which it is held will be judged by the audience from our attitude both on and off the platform.

Catholics in the crowd can do an immense amount to make or mar the tone of C. E. G. Meetings. From them we entreat courtesy and patience towards even the most aggravating of hecklers, silent attention to our speakers even when they deem that they are not handling the subject perfectly, and above all a union of earnest prayer that our words may bear fruit. Catholics must, moreover, remember that a certain type of heckler is only out for disturbance, and that, by attacking him they are consequently playing into his hands. Any

applause of favourite speakers is to be deprecated as tending to lessen the religious atmosphere hoped for at the meetings. Silence, for Catholics in the crowd, is emphatically golden.

(b) THE CHAIRMAN.

The Squad Leader, or a Chairman appointed by him, is in absolute control of the meeting. He should make it his task to arrange a programme of lectures and to inform the literature distributor of the subjects to be handled, so that suitable literature may be supplied for sale. He must take special note of the way questions are handled by the junior speakers and must be prepared at any time to intervene tactfully, whether to subdue an unruly heckler or to handle a question which a young speaker is mishandling. The Chairman must also be prepared to modify his programme if necessity arises, always however bearing in mind that far more is generally conveyed to a crowd by a lecture than by the give and take of constant questioning, and that at least one or two good lectures should be delivered at every meeting however desirous the crowd are of questioning only.

(c) THE LECTURER.

(See also above "Advice for Intending Speakers," in Training Section.)

The lecturer's remote preparation for the meeting should be the whole of his life: reading, thinking, feeling, observation are all needed in this work. By daily prayer and self offering these things should all be so absorbed into life and character that that very character becomes as it were, a living material from which is hewed the subject of his lectures. The ideal is a high one but "a man's aim should exceed his grasp," and we shall do very little in the C. E. G. if we are not always reaching out to the almost unattainable.

The immediate preparation for a lecture is (1) prayer for guidance, (2) choice of a suitable subject. The wonderfully *personal* nature of the work makes it certain that no two lecturers will handle a subject exactly alike, and not every subject is suitable to every

lecturer. Choose always subjects which have a standing appeal to yourself, dwell on thoughts that would convince you if not a Catholic, of the claims of the Church, and that which you genuinely think and feel, you will get home to the minds and hearts of those who listen to a far greater extent than if you simply repeat book-work. It is the difference between the notional and the real. (3) Careful preparation of a mental or written outline.

The lecturer should be ready to give his lecture as prepared, or to vary it or to take questions as he and the Chairman may judge best. He will also, if he is wise, listen to the other lectures delivered and learn from them.

All speakers, but especially beginners, will find it of the greatest help in their work to mix with the crowd and hear how the remarks from our platform are being received. A great deal can be learnt in this way of both what to say and what to avoid saying, how to behave and how not to behave in handling the crowd. When one speaker attends the same pitch regularly, especially dinner hour (week-day) pitches he can sometimes arrange to deliver a series of lectures from week to week. These are generally very well received by an audience to whom he has grown familiar.

(d) THE SALE OF LITERATURE.

This should be made a really important feature at our meetings. Literature should be sold by people who are capable of entering into necessary explanations if they are questioned—even of beginning, if called upon, some kind of preliminary instruction. In some squads the sale is done entirely by the speakers: to others special literature sellers are attached. It is impossible to say which method is best, as it depends on the very personal qualities which go to make a good salesman. Literature selling is an art in itself. Pamphlets should always be at hand dealing with the subject of the day's lectures. It has also been found that, at some pitches, a great success is made of the sale of "mixed" pamphlets, if the Chairman speaks of them

from the platform and suggests that at the next meeting he will answer any difficulties his audience will point out in those they have brought.

III.—GENERAL AIM OF WORK

The ultimate object of the Guild's work is no less a thing than the conversion of the whole Country.

In considering what we can hope to achieve in the near future we may look at our immediate aim as :

(a) To deepen the sense of religion and to create a certain atmosphere.

(b) To explain the intrinsic value of separate doctrines and practices.

(c) To convert individuals in our crowds.

(d) To awaken and instruct Catholics themselves.

(a) TO DEEPEN THE SENSE OF RELIGION AND TO CREATE A CERTAIN ATMOSPHERE.

Many of the people in the crowds to whom we speak are indifferent upon the whole subject of religion. Sometimes it seems as though they stood and listened because it is too much trouble to move away. Others again are there who have some vague notions of God and of a future life, who admire Christ as the highest of human examples; but are not in any real sense Christians. Then there are Protestants of every denomination—from the Salvation Army to the Church of England. Of High Church people there *are very few*, and those that come are in agreement with the greater part of what they hear.

Scattered among these crowds, and causing the main opposition, are a few Atheists and Secularists, and also a fair number of bigoted Protestants whose main tenet seems to be no positive Christian belief, but merely negative hatred of the Catholic Church.

With these few definite opponents nothing can be done; but their questioning and opposition can be made the opportunity for reaching the silent mass of listeners.

Four centuries of intensive lying have produced an atmosphere through which to the average Englishman the Church looms grotesquely distorted, so much so that

gazing on the spectacle he has no choice but to be hostile, and becoming fiercely indignant or bitterly sarcastic, he very naturally fails to realise that his indignation or his sarcasm is being wasted on a mere phantom. It is for us so to clear the atmosphere that it will be possible for men to see the Church in its natural size and shape and colour with the outlines clearly defined—a building so evidently stable that its foundations may be taken for granted. Only so may we persuade the outside world to examine our claims fairly. For the moment, then, one of our objects is to nail every lie and to show partly by precept and still more by example that Catholicism is a thoroughly reasonable religion, admirably suited to the needs of quite ordinary men. Such work naturally must be slow, but every slaughtered lie creates a vacancy for truth.

The watchword "Construction not controversy" must never be forgotten. Although lies must be "slaughtered" many will simply die out of themselves as the true picture of the Church is brought more and more before our countrymen. Half their difficulties arise purely from misunderstanding and before a true view of the Church they will melt like mist before the sun—so unsubstantial are they.

Even if no one man out of the listening crowd should actually join the Church, yet a big work will be achieved. Hostility or indifference changes into friendliness; and some of the great thoughts of Catholicism take their place side by side, at any rate with the notions gathered up in daily business or daily amusement. If the Catholic lecturer can produce the impression that his teaching is truly Christian and constructive rather than destructive, he has done something. If he can further strengthen their belief in whatever of truth they already possess, and so begin to lead them on to further truth, he has done much. He can assert against the atheist the Fatherhood of God and the Divinity of Christ; or he can show in replying to the Nonconformist man's need and Christ's gift of the supernatural life through the Sacraments of His Church; he can offer, as an alternative to the isolated effort of the individual,

the riches of the Communion of Saints. If any of these great ideas are put forth time after time to his audience, by degrees the lecturer will find that they are becoming familiarised with them.

In an incoherent fashion many have much of Christian Truth in their minds but they hold it as matter of opinion, and are, in reality, half doubtful of it themselves. Hearing a Catholic teach truth in the clearest outline as matter not of opinion but of certainty ; not as the theory of man, but as part of a Divine Revelation, will indefinitely strengthen their own belief.

To solidify such notions as our crowd possess of Religion and morality, and to show a reasoned basis for them, is a most important step in our work.

The atmosphere of to-day is however even more secularist than sectarian, and a closer analysis shows that it is not merely the hard pseudo-scientific materialism of the nineteenth century with which we are surrounded. There is far more of uncertainty and of questioning in it and less of real thought. In the mind of the average Englishman of to-day we find a contempt for the past, a determination to take nothing for granted, but to establish all things anew, by sentiment, however, rather than by reason. It is from the standpoint of sentiment, far more than of reason, that, for example, the Church's moral teaching is attacked and pronounced unbearable for mankind.

Moreover, Religion itself is made a matter merely of sentiment and there is a contempt for the supernatural (unless in the guise of ghosts and table-turning). To the mediæval Englishman religion was a very real matter, but with the passing of the Church—"the concrete representative of things invisible"—from the outlook of our countrymen there has passed also that actuality* which once distinguished their religion.

This atmosphere of to-day is at once produced and expressed in the Cinema Plays and the Picture Papers which are the chief moral and intellectual food of our crowds. And for this atmosphere it is our aim to substitute something very different.

The frequent impact of the Catholic speaker on the

minds of the people, the very sight of him arriving day by day with Platform and Crucifix, do, by degrees, bring home to them the visibility of the Church and lend far greater reality to their notions of religion. It has been well asked :—" what is the use of an Invisible Church against an all too Visible World ?" And to these people religion, as we have noticed, has been hitherto a shadow, moving on the outskirts of a world peopled with living realities.

(b) TO EXPLAIN THE INTRINSIC VALUE OF
SEPARATE DOCTRINES AND PRACTICES.

Since God created both man's nature and the Catholic Faith it will follow that the one is fitted for the other, and in some cases this is palpably so even to the unaided common-sense of the man in the street. Many distinctively Catholic doctrines have an appeal, human as well as Divine, for those who are not yet ready to accept the entire revelation the Church has to give them. It is moreover around some of these " strong points " (e.g., Marriage and the Family Question, etc) that the remnants of real Christianity outside the Church are fighting their last fight, and we must bring all our strength to their support.

Our lecturers will do well in bringing these points out to endeavour to make them function as landmarks on the enquirer's journey to the Church. Such are, for instance, the Catholic Moral System, the Catholic Ideal of Marriage and Home Life, the Use of Externals in God's Worship, and Prayer for the Dead. In dealing with these subjects the lecturer may readily support the adoption of Catholic ideals, both in the Church of England and the Free Churches, as means of bringing back so much of Catholic devotion and belief ; and, insensibly leading men towards the Church. *

The surpassing individual (and also social) value of many elements in Catholicism requires clearly bringing out, and the fact that we are throughout moving in the realm of realities—that religion with us is not merely a matter of beautiful language and feeling ; thus a Catholic home is the ideal in action, the use of pictures

and images are a training of the mind and eye to take their part in the lifting of the heart just as the externals of daily life so often bear their part in lowering it. In spite of the cant phrase "I confess to God—why go to a priest," the notion does gradually percolate that in the Catholic Church alone is found a real moral discipline, a facing of the facts of life and an effective coping with them. Thus while the Church preaches her ideals, her ideals will also preach the Church.

And in all these things we must make our crowds realise that it is a real man who is acting, thinking, praying: that a Catholic goes to Confession on Saturday as he goes to the city on Monday, that he makes use of a crucifix as he makes use of his mother's picture—that by these means religion is not lowered but each one of a man's faculties is raised and heightened in its power of apprehending the supernatural.

Disciples of the "Inner Light" may still be found in our crowds, but the vast mass of Englishmen have begun to doubt its efficacy and are open to the realisation that the Catholic Religion may be, after all, "The real thing."

In Cardinal Bourne's Lenten Pastoral for 1918 he stressed the way in which the war had in this respect opened the door to our work.

"Englishmen are impressed with a new sense of the reality of religion. They observe its effectiveness in the face of danger and death; its power to heal, tranquilise and uplift; the definiteness and uniformity of Catholic teaching. In England, too, many have adopted Catholic emblems, beliefs and practices which before the war would probably have repelled them. The message of War-shrines, crucifixes and rosaries, finds an echo in the heart of the people, a stirring, it may be, of the old Catholic tradition, never wholly obliterated. Belief in the efficacy of prayers for the dead is becoming more frequent; and it is dawning upon many that their choice must be between the religion of Catholics and no religion at all."

(c) THE CONVERSION OF INDIVIDUALS.

The slightest knowledge of psychology will prevent us

from entertaining extravagant hopes of a vast rush of our hearers to be received into the Church.

When we hear that in twelve months one platform—Southall—brought in some twelve converts, we feel this exceeds our expectations. For the fact is, Catholic lecturers do not aim at dramatic changes of heart in their audience: their methods are the reverse of revivalist. The acceptance of that great system—human and divine, which is the life of the Catholic, must of necessity, be a work of time. Father Maturin has left it on record that for ten years before he was received, the subject was never out of his mind for two consecutive waking hours. It is at the end of some ten years of steady work that we may begin to feel disappointment if we are not handing over to our priests a stream of possible converts.

Nevertheless, conversions do take place, and, when they do so, we find the converts are most often people who have been attending at some one or other of our platforms week by week for months, or even a year or more.

For the sake of these regular attendants it is of the first importance that the lecturer should make a strong moral appeal to his audience. There is a danger of the speeches being listened to simply as matter of abstract interest in their skill or the reverse, and there is even a danger of the lecturer himself viewing his work from this standpoint. Throughout the explanation of doctrine, the underlying appeal to the audience should be to realise that these questions are of real importance to **THEMSELVES** and have a bearing on their lives now and hereafter, and the suggestion that they should pray for light and grace should, from time to time, be urged on them. We know those who come in now—they were on the edge and we pushed them over (or, rather, God used us to push them over), but we don't know those who in twenty years time will come in from the impulse given perhaps to-day.

The work of looking out for enquirers among our hearers and being ready to deal with them personally, is the next thing that calls for our careful consideration

and organisation. At present it goes on, to a certain extent, at every pitch, the Chairman being the person generally approached. But there is immense scope in this matter for further development and for the utilisation of well-instructed Catholics who, as yet, do not feel called upon to mount the platform.

In point of fact, the extent of the Guild's success in the matter of individual conversions is exceedingly hard to estimate. We hear of them in such small and comparatively self-contained towns as Southall, where the local priest gets into touch with anyone who has been impressed. At the greater centres where a floating population is reached we rarely hear of them. A letter comes from Scotland asking questions as a result of a lecture heard in South West London, and we realise that we can form little idea of how far the Guild may be spreading its influence.

This we know well : None of us can bring people to the Faith—we can but give information and perhaps the impulse and leave the matter in the hands of God. But this also we know : the work is in a sense intensely personal. “ Heart speaketh unto heart ” and converts will be started on their way by that speaker who can best impress upon his hearers a personality—not his own, but the Personality of Christ, Our Lord. In so far as he can make himself a vehicle to do this, lies the measure of his success.

(d) THE AWAKENING AND INSTRUCTION OF CATHOLICS.

The bye-products of any work sometimes turn out to be surprisingly important, and this last point is to some extent one of these bye-products.

It has been noticed that at nearly every pitch where the Guild operates, Catholics are to be found, led for the most part by their desire to uphold, if only by their silent presence, the Church of God ; others perhaps will be careless ones—isolated from their co-religionists, slack about approaching the Sacraments, forgetful of what they learnt in childhood, to many of them the visible Church has become little enough of a reality.

Often the very fact of hearing their religion attacked acts as a spur. They wish to defend it, are glad when they hear the objector silenced ; and careless Catholics are often gradually brought back to the knowledge and practice of it themselves. The Church becomes once more a reality to them when they see it thus in action, and are re-united with their fellow-Catholics.

Certain psychologists of to-day tell us that in the "Group-Mind" and the "Group-Will" there seems in virtue of the fact of union to be some added power greatly in excess of the accumulated mind and will power of the individuals who make up that group. The underlying idea presents a faint analogy to the Church's doctrine of the Communion of Saints ; St. Paul taught us that Christians in their union formed not only an assembly, but the mystical body of their Master ; and above all we have Christ's own words : "Where two or three are gathered together in My Name, there am I in the midst of them."

The slack Catholic may become conscious through this work of his need for union with his fellow-Catholics, the lecturer will certainly and most thankfully realise his own dependence on the great Saints who have gone before him and will seek their help in his work. In the words of Cardinal Newman : "Nothing more elevates the mind than the consciousness of being one of a great and victorious Company—the heathen, who sought truth most earnestly, fainted for want of companions, everyone stood by himself but Christ has gathered together the children of God that were scattered abroad, and brought them near to each other in every time and place. The Christian knows that he is a citizen of no mean city. He feels that his is no upstart line, but very ancient, Almighty God having purposed to bring many sons into Glory, through His Son, and begetting them again in their separate ages to do Him service. He is one of a host, and all those Blessed Saints he reads of are his brethren in the Faith."

The fuller realization of the power of the Church and a more ardent love for it among Catholics may, surely, be one result of the work of the Catholic Evidence Guild.

PART V.

PRAYERS AND MEDITATIONS

CHRISTUS VIVIT, CHRISTUS REGNAT,
CHRISTUS IMPERAT

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*Manuscript
1881*

I.—INTRODUCTORY NOTE

This part of the Handbook is merely an expansion of Rule VI. of the Constitution along certain lines, and therefore differs somewhat in method from the preceding parts, inasmuch as the latter aim at being, as far as possible, systematic and self-contained attempts at grappling with their respective problems, while the aim of Part V. in its own sphere is much less comprehensive.

Several prayers composed by himself or made use of in his retreats have been contributed by Dr. Arendzen. For the rest the contents largely represent attempts on the part of members either to draw inspiration and power in the work from certain proved lines of thought, or to stop up holes that have been found, in practice, to result frequently from the wear and tear of the work. There is consequently more of system and of method behind this part than might at first sight appear.

But while the ideas contained in Part V. must in any case be regarded as being in the closest organic connection with the work of the Guild as a whole, it would perhaps be best for practical purposes to regard them rather as a series of occasional direction posts, or a collection of hints, than as a complete set of finished products.

As stated in the Constitution the Guild does not bind its members to any special devotions. But all are urged to use the treasures of their Faith in due proportion—big things first, others afterwards—and

always to try to follow the mind of the Church. And, needless to say, members will, in proportion as they absorb the spirit of the Guild, find themselves almost insensibly led to daily Mass and Communion, to the devotion to the Holy Ghost, and to an increased love for Our Lady. But in addition they should also consider the possibility of adopting :—

(i) Such fundamental aids to the spiritual life as meditation and mortification in little things, which might well become a normal element in the lives of those who find themselves able to practise them ;

(ii) At Mass the words of the Liturgy—the perfect expression of the mind of the Church—in preference to any private devotions ;

And all this without prejudice to any other devotions that may help individual temperaments.

II.—MEDITATIONS

(a) VOCATION.

The Catholic Evidence Guild has been called "The lay Apostolate," and we wish above all things to live up to this vocation of lay apostles. For this, it is not enough to be skilful speakers: we must have the spirit of apostles. How are we to gain and to keep this spirit? In St. Mark's Gospel we read of the calling of the Twelve. "Going up into a mountain He called unto Him whom He would Himself; and they came to Him. And He made that twelve should be with Him and that He might send them to preach."

"And He gave them power." . . . Mark iii, 13-15.

We see then that the condition of the Apostolate was to have been called by Our Lord first of all to *be with Him*. As they were with Him He could give them power and send them to preach.

Again, in St. John's Gospel we read: Jesus stood and cried saying "If any man thirst let him come to Me and drink.

He that believeth in Me; as the Scripture saith: out of his belly shall flow rivers of living water."

Now this He said of the Spirit which they should receive. John vii. 37-8.

And again "The water that I will give him shall become in him a fountain springing up to life everlasting." St. John, iv. 14.

Our Lord has given this water of life to us and it is the spirit of apostles to be filled with the desire to pour forth this living water on the parched and thirsty souls around us.

But we can only do this in the measure in which we have received it, in the measure in which it has become *in us* a fountain of water springing up to life everlasting. Our first care then must be to see that in our own souls the spring of life is flowing freely, our first thought must be that of our union with Christ if we are to carry the water of His grace to other souls. We can only give them what we have. We can only bring them to Our Lord if we are first with Him ourselves.

All our thoughts and prayers must aim, first of all at forming an interior spirit, and then at helping us to carry that spirit into our work.

Busied with many matters, distracted by family and professional duties, it is much harder for us to form and to maintain this spirit than it would be for members of a religious order. We shall have probably more failures and more need of help to recover after these failures.

Let us therefore strengthen ourselves by reading what the Saints have said of their efforts, aspirations, yes, and failures too. Let us above all read the Gospels and think out for ourselves simple meditations which will help us in our work. We keep note books of thoughts for speeches, of extracts to be used in lecturing. From these we take pains to build up our mind into a strong citadel which shall stand against the enemy. Let us keep too a written or mental note-book of other and more intimate thoughts from which to build the Interior Castle of our souls. Into that inner castle or keep we may retire when the outer citadel is too closely beset, and it is from that interior castle that we shall be able to go forth in power and conquer the world.

(b) HELP IN DIFFICULTY.

Luke v. 4.—“Now when He had ceased to speak, He said to Simon: ‘Launch out into the deep, and let down your nets for a draught.’

5. “And Simon answering said to Him: ‘Master we have laboured all night and have taken nothing; but at Thy word I will let down the net.’ ”

(1) Sometimes we feel discouraged over our work. "We have laboured all night and have taken nothing." Perhaps Our Lord has not been on board the ship of our souls. Perhaps He has not been present directing and inspiring our work. *Act of Contrition* for not depending on Him enough in the past.

(2) "But at Thy word I will let down the net." If He tells us to continue our labours let us be ready at once to put aside discouragement and begin again, depending entirely on Him. *Act of Hope and Confidence in Our Lord.*

(c) PARTNERSHIP.

Luke v. 6-8.—"And when they had done this, they enclosed a very great multitude of fishes, and their nets broke.

"And they beckoned to their partners that were in the other ship, that they should come and help them, and they came, and filled both the ships, so that they were almost sinking.

"Which when Simon Peter saw, he fell down at Jesus' knees, saying: 'Depart from me, for I am a sinful man, O Lord.'"

(1) How quickly Peter's obedience was rewarded. How different it was working with Jesus present from the weary night when He had been absent. Let us beg Him always to be present in our work, and to let us gain many souls for Him. "Da mihi animas." (Give me souls). Let this be our constant prayer.

(2) "They beckoned to their partners." The disciples felt no jealousy, no desire to keep the fish they had caught to themselves. Our work would often gain if we were always willing to co-operate with others. Let us pray especially for a spirit of largeheartedness, readiness to let others take a share and even the largest share in plans we have set on foot, readiness to fall in with the ideas of others and to set ours aside if theirs are better.

(3) Those of us who are doing auxiliary work serving in the canteen or cleaning the Hut, or helping in entertain-

ments may remember that we too are partners in the work of the Guild. Without the offerings of our prayers and work our partners "in the other ship" will never be able to win the souls they are seeking. This thought will ennoble the most humdrum occupation.

(4) "He fell down at Jesus' knees, saying: 'I am a sinful man, O Lord.'" St. Peter did not, even for an instant, feel any pride in the draught of fishes. He realised his own unworthiness as the instrument of Our Lord's miracle.

Thus Father Doyle lamented that he was like "a bucket full of holes" in which God's grace must be carried to souls.

Is this always our attitude? Let us pray for grace to say always and instantly after any success: "I am a sinful man, O Lord," and "Not unto us but to Thy Name give the glory."

(d) "IN LABORE REQUIES."

St. John iv. 31-36.

"In the meantime His disciples prayed Him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of."

Our Lord was very weary, weary to the point of exhaustion. It was noon. He had been travelling in the burning sun. His disciples had gone anxiously to fetch Him food. During their absence He had spoken with the Samaritan woman, and when they returned they found Him mysteriously refreshed. He had meat to eat that they knew not of. What was it?

"Jesus said unto them: 'My meat is to do the Will of Him that sent Me, that I may perfect His work.'"

(1) Our Lord had His moments of weariness like the rest of us. He was never too tired to work for souls. He needed earthly food, but first of all His meat was to do the work of Him that sent Him. Do we always put God's work first in spite of weariness or hunger?

(2) Our Lord was not seeking work. He was resting on the edge of the well. Are we restless sometimes in seeking work? Let us listen for the Divine Call, do what He asks of us, *when* He asks it, regardless of our own feelings—neither busy-bodies, nor self-pleasures, nor yet sluggards in His service—so may we be sure that He will sustain us for our labours with Divine strength.

(3) Do not you say there are yet four months, and then the harvest cometh, Behold, I say unto you, lift up your eyes, and see the cornfields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both He that soweth, and he that reapeth, may rejoice together.

When does He ask us to begin serving Him?

Now. The harvest is not in the future, but in the present. Reap souls for Him *now*. The fields are white. Every time we speak we have a great opportunity. How do we prepare ourselves for our work? Do we pray before each lecture for sympathy, insight, the spirit of self-forgetfulness? Souls are precious. Prejudiced, unpleasant people have souls precious to Our Lord. Do we allow for the spirit of opposition in others? Are we aware of it in ourselves?

(4) "He that reapeth receiveth wages and gathereth fruit." The reaper for Christ is rewarded by the wages of Divine blessing. The fruit he gathers is also his reward. If we see no results of our work at present, God accepts it nevertheless, and does not forget to "pay." At the great last harvest, if not before, we shall see the fruit we have gathered. It is God who sows. We, at the very best, but reap. Yet, He has promised that Sower and reapers shall rejoice together.

(e) THE BLESSED EUCHARIST—CHRIST OUR LIFE.

John vi. 5-8.—"As the living Father hath sent Me and I live by the Father: so he that eateth Me the same also shall live by Me."

John xx. 21.—“As my Father hath sent Me I also send you.”

✓ (1) Let us never forget that in our rules we are called “Heralds of the hidden Majesty of Christ in The Blessed Sacrament.” We, though only layfolk, are allowed to share in that work to which the Apostles were sent by Christ—the spreading of the Faith. Central to that Faith is the Mystery of the Real Presence. Central in our own work is the longing to restore to our Country THE PRESENCE that was banished at the Reformation. To keep this PRESENCE many of the Martyrs died. To restore IT we, their followers, desire to live.

✓ (2) From our Communion, morning by morning we can at least carry that PRESENCE with us into our work. We can pray that *through our Communions* Our Lord will reach those souls to whom we speak. Note His promise that through this Sacrament we shall live by Him *as He lives by the Father*. And then read those other words, “As the Father hath sent me I also send you.”

— We shall succeed in our work only if we look upon ourselves as sent by Christ, only if we realise that we do it by Him, with Him, and in Him, only if we are habitually *living by Him* as He lives by the Father.

Let us pray that Our Lord will make of our hearts “a tabernacle from one Communion to another” (Fr. Doyle) so shall we become “heralds of His Hidden Majesty” in our lives and in our work.

(f) THE BLESSED EUCHARIST—CHRIST OUR KING.

“Thou shalt bring forth a son and thou shalt call His name Jesus, and of His Kingdom there shall be no end.” (Luke i. 31-33).

“Art Thou a King? Thou sayest it.” (John xviii. 37).

(1) The most tremendous fact in the world is the Presence of Christ in the Blessed Sacrament.

God in the Old Testament appeared to Moses in the Burning Bush and on Mount Sinai. He dwelt with the

Jews in the Pillar of Fire and of Cloud, in the "Glory of God"—The Shekinah or "God with us"—in the Temple. All these were but types and shadows of our great Mystery by which He reigns on our altars with the same majesty, power, and authority with which He will judge the world at the last day. "Thy Throne, O God, is for ever and ever."

(2) But now as in the days of His life upon earth His Majesty is hidden. "His Kingdom is not of this world," and the world now, as then, knows Him not. When we shall see Christ's Kingship in the Blessed Sacrament recognised by all the nations, and men in their millions, believing, adoring, obeying, then will come happiness to the world. He alone can pardon the sinner and comfort the sorrowful. He alone has the right to reign over all men's souls. But for the most part they do not recognise Him or they openly reject Him, saying like the Jews: "We have no King but Caesar."

(3) The answer to the world's neglect of the Eucharistic Presence must be an increase of fervour among Catholics.

(i) We must desire to approach and honour Him as our King. St. Theresa always speaks of Our Lord as "His Majesty," and it is to offer Him our Homage—not only to ask for favours, that we come to Him. We are always receiving favours from Him. Can we never *give* Him anything, even our hearts?

(ii) We all owe Him adoration, and we Catholics have besides to make up for our own neglect and that of others by *reparation*. Let us sometimes visit Him and receive Him in Holy Communion for this end.

(iii) A life which is lived by Him with Him and in Him is the only true way in which to herald Him forth to the world. If in us Christ lives, Christ rules, Christ reigns, then we can do something to be as we are called, "heralds of His hidden Majesty," and to make real our aspirations: Thy Kingdom come.

(g) THE LIE TO THE HOLY GHOST.

The claim of voluntary work for God, if done well, increases at a pace that may well fill our minds with

awe. We were not bound to help the work of the Guild, but once started it invades the whole of life. This growth is not necessarily in the amount of work done, for other duties *must not* be neglected, it is a question of the spirit and the heart. The eye must be absolutely single if we are to get rid of self-interest, ambition, love of applause, the subtle camp-followers of active zeal. Ananias and Saphira possibly intended at first to give their all to God. They gave what they were not obliged to give, and they ended by telling a lie to the Holy Ghost in order to stand well with their fellow Christians. We can only keep absolutely single-minded by a constant enlargement of humble self-devotion. The horizon must ever grow before our eyes in width and in light.

We must aim at giving God ever more and more love and service, at finding new things to give Him, and new ways of giving.

Our giving must be no mere outward act, done for worldly motives, but must spring from, and in turn re-inforce the giving of the heart. Even if we find at times, that despite our desires, we do not, for the moment succeed in actually delivering our whole heart to God, let us not yield to evil, but hold on and hold out, and God will win in us in the end. And it is the end that matters most ; a fight is not won until it is finished.

O Sacred Heart, Who in Thy Mysterious Love, hast chosen us Thy unworthy servants for this work, grant that we may give as Thou dost give, heart for Heart, love for Love, and persevere as Thou didst, in giving right through to the end.

O Mary, our Mother, our Patron, our Most Powerful Advocate, intercede with Thy Son that He may *fire* us with the Spirit of generosity in His Service. We promise thee to love Him beyond any earthly thing, and when earthly things for us are over, may we have with thee, the piercing vision of Him for whom our souls long in Heaven.

III.—A WHOLESOME THOUGHT FROM ST. BERNARD

“ If then you are wise you will show yourselves rather as a reservoir than as a water-pipe. For a pipe spreads abroad water as it receives it, but a reservoir waits till it is filled to overflowing, and thus communicates, without any loss to itself, its superabundant water.

. In the Church at the present day we have many water-pipes but few reservoirs. Those from whom the dew of Heaven distills upon us are so great in charity that they wish to pour it forth before they are themselves filled with it ; they are more prepared to speak than to hear, are quick to teach what they have not learned, and long to preside over others while they do not as yet know how to govern themselves.”

IV.—PRAYERS

(a) PRAYERS USED AT RETREATS.

Let us ever ask God's help that we may labour doing the work of an Evangelist and carry out the task committed to us.

Let us Pray.

Almighty Everlasting God, Whose Only begotten Son on the eve of His death asked to be glorified with Thee because He had finished the work which Thou gavest Him to do, graciously grant unto us Thy labourers, called in to help Thy priests in the work of the vineyard, by Thy grace so to labour throughout our lives that by Thy Mercy we may obtain our Reward exceeding great, which is Thyself, Who with Thy Son and the Holy Ghost rulest and reignest world without end.

Let us pray.

O God, Who hast so loved the world as to give Thy Only Son unto death, yea unto the death of the Cross, grant us such love for our fellow men that, in our speaking to them, the power of Thy truth may never be hindered by the lack of our charity. Through Christ Our Lord.

Let us pray.

O God, Who by Thy Son hast made known to us Mysteries exceeding human understanding and Who hast called us to spread amongst our fellows the knowledge thereof, grant us such reverence for the Truths revealed that we may ever more study them with our minds, receive them in our hearts and follow them in our conduct. Through Christ Our Lord.

Let us pray.

O God, Who didst fill the mind of Saint Paul whom Thou didst choose to be the Apostle of the Gentiles, with a dread that, having preached to others he himself might become a castaway, fill us, whom Thou hast called to the lay apostolate, with wholesome fear lest, not practising what we preach, we should indeed have

brought light to others but ourselves be cast into outer darkness, from which lot deliver us. Through Christ Our Lord.

Let us pray.

O God, Who hast given to us Catholics the knowledge of Thy Truth and the fellowship of Thy Church, make us less unworthy of the graces received and grant unto those who have strayed outside Thy fold to return to the obedience of Thy Gospel and the Kingdom of Thy Son. Through the same Christ Our Lord.

Let us pray.

O God, by Whose grace we know that spiritual works of mercy are pleasing to Thee even more than those that are temporal, deign to assist us in our work for the salvation of our fellow men and keep us ever mindful that though our words of persuasion may reach their ears, Thy grace alone can convert their hearts. Through Christ Our Lord.

(b) TO CHRIST IN THE BLESSED SACRAMENT.

Only begotten Son of God, Splendour of Thy Father and Image of His Glory, Who with Him and the Holy Ghost art enthroned above the Cherubim in inaccessible light and Who in Thy Glorified Manhood sittest at the right hand of the Father and art worshipped by the court of Heaven, Thou hast cast aside the apparel of Thy Majesty and clothed Thyself in the lowly form of this Sacrament. We who by Thy mercy have recognised Thy divine Royalty even under the simple veils chosen by Thy humility, beg Thee to accept us as willing and eager heralds of Thy Hidden Majesty that we may bring all mankind to acclaim Thy Kingship and make all men bow under the Sceptre of Thy meekness here on earth till they are happy in the sight of Thy unveiled Glory hereafter. Thou Who with Thy Father and the Holy Spirit rulest and reignest world without end.

(c) TO MARY—QUEEN OF APOSTLES.

O mighty Mother of God, who from the Ascension of Thy Son until Pentecost day wert with the Apostles in prayer that they might be prepared for the coming of the Holy Ghost, be with us, who though laymen have received some share in the work of spreading the Truth, that by Thy intercession we may receive the grace of extending evermore the Kingdom of Thy Son and that after this our exile, together with those whom we have brought to the Truth, we may worship the Blessed Fruit of Thy womb Jesus who with God the Father and the Spirit reigneth world without end.

(d) TO THE HOLY GHOST.

Spirit of God, Who in parted tongues of fire camest on the first Apostles and filled them with wisdom and courage to preach the Gospel to the uttermost ends of the earth, grant us, allowed by the Church to do the work of lay evangelists, such light of mind and such strength of will, that we be apt instruments of Thy Divine Power in furthering the Kingdom of Thy grace. Thou, Who in the Sacrament of Confirmation hast made us knights in the army of God, disdain not to use us as the warriors of Christ to carry ever further the Standard of Truth and the Banner of His Church until we behold it raised over the City of God in Heaven. Amen.

(e) COMMEMORATION OF BLESSED THOMAS MORE.

O God, Who hast given unto Blessed Thomas, once Lord Chancellor of this kingdom, a greater dignity in making him a martyr for Thy Truth and a mighty example unto Catholic lay folk throughout all ages, grant that, while admiring the heroism of his sacrifice, the homely tenderness of his fatherly heart, and the winning brightness of his cheerful ways, we may despise, as he did, all earthly honour and comfort, all ties of mere human affection rather than be untrue to our conscience and forfeit Thy Love and our eternal happiness. Through Christ Our Lord. Amen.

(f) PRAYER OF ST. AUGUSTINE.

But we, O Lord, are Thy little flock, do Thou keep possession of us. Spread forth Thy wings and let us shelter ourselves under Them. Be Thou our glory. Let us be loved for Thy sake and let Thy word be feared in us. Because when Thou art our strength it is strength indeed, and when it is our own it is all weakness ; with Thee always liveth our good, and because we were averted from Thee we were perverted. Let us now return to Thee ,O Lord, for with Thee liveth without any decay our Good which is Thyself. Amen.

(g) ENGLISH PRAYER OF THE NINTH CENTURY.

Jesu, Name all Names above
 Jesu, best and dearest,
 Jesu, fount of perfect love,
 Holiest, tenderest, nearest,
 Jesu, source of grace completest,
 Jesu, purest, Jesu, sweetest,
 Jesu, well of power divine,
 Make me, keep me, seal me Thine.
 Amen.

V.—HYMNS

VENI CREATOR.

Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quae tu creasti pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus Paternae dexteræ
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus,
Ductore sic te praevio
Vitemus omne noxium.

Per te sciamus da Patrem
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit ac Paraclito,
In saeculorum saecula.

Amen.

Come, O Creator Spirit blest !
And in our souls take up thy rest ;
Come, with thy grace and
heavenly aid
To fill the hearts which thou hast
made.

Great Paraclete ! to thee we cry
O highest gift of God most high !
O fount of life ! O fire of love !
And sweet anointing from above !

Thou in thy sevenfold gifts art
known
Thee, finger of God's hand we own
The promise of the Father thou !
Who dost the tongue with pow'r
endow.

Kindle our senses from above,
And make our hearts o'erflow
with love,
With patience firm, and virtue
high
The weakness of our flesh supply.

Far from us drive the foe we
dread,
And grant us thy true peace
instead,
So shall we not, with thee for
guide
Turn from the path of life aside.

Oh may thy grace on us bestow
The Father and the Son to know
And thee through endless times
confess'd
Of both th' eternal Spirit blest.

All glory while the ages run
Be to the Father and the Son
Who rose from death ; the same
to thee
O Holy Ghost eternally.

Amen.

(b) VENI SANCTE SPIRITUS.

Veni, sancte Spiritus
 Et emitte coelitus
 Lucis tuæ radium.
 Veni, Pater pauperum
 Veni, dator munerum,
 Veni, lumen cordium.

Consolator optime,
 Dulcis hospes animæ,
 Dulce refrigerium.
 In labore requies
 In aestu temperies
 In fletu solatium.

O lux beatissima,
 Reple cordis intima
 Tuorum fidelium.
 Sine tuo numine,
 Nihil est in homine,
 Nihil est innoxium.

Lava quod est sordidum,
 Riga quod est aridum,
 Sana quod est saucium.
 Flecte quod est rigidum,
 Fove quod est frigidum,
 Rege quod est devium.

Da tuis fidelibus,
 In te confitentibus,
 Sacrum septenarium.
 Da virtutis meritum,
 Da salutis exitum,
 Da perenne gaudium.
 Amen. Alleluia.

Holy Spirit, Lord of Light,
 From thy clear celestial height,
 Thy pure beaming radiance
 give.
 Come, Thou Father of the poor,
 Come with Treasures which
 endure :
 Come, Thou Light of all that
 live !

Thou of all consolers best,
 Visiting the troubled breast,
 Dost refreshing peace bestow :
 Thou in toil art comfort sweet ;
 Pleasant coolness in the heat ;
 Solace in the midst of woe.

Light immortal, light divine,
 Visit thou these hearts of Thine.
 And our inmost being fill :
 If thou take Thy grace away,
 Nothing pure in man will stay ;
 All his good is turned to ill.

Heal our wounds, our strength
 renew ;
 On our dryness pour Thy dew ;
 Wash the stains of guilt away :
 Bend the stubborn heart and
 will ;
 Melt the frozen, warm the chill ;
 Guide the steps that go astray.

Thou, on those who evermore
 Thee confess and Thee adore,
 In Thy sevenfold gifts descend :
 Give them comfort when they
 die ;
 Give them life with Thee on high ;
 Give them joys that never end.
 Amen. Alluluia.

(c) HYMN OF ST. FRANCIS XAVIER.

My God, I love Thee, not because
 I hope for Heaven thereby :
 Nor because those who love Thee not,
 Must burn eternally.

Thou, O my Jesus, Thou didst me
 Upon the Cross embrace ;
 For me didst bear the nails and spear,
 And manifold disgrace ;

And griefs and torments numberless,
 And sweat of agony ;
 E'en death itself—and all for one
 Who was Thine enemy.

Then why O blessed Jesu Christ !
 Should I not love Thee well ;
 Not for the sake of winning Heaven,
 Or of escaping Hell ;

Not with the hope of gaining aught
 Not seeking a reward,
 But, as Thyself has loved me,
 O ever-loving Lord.

E'en so I love Thee and will love
 And in Thy praise will sing,
 Solely because Thou art my God,
 And my eternal King.

VI.—GUILD EXAMINATION OF CONSCIENCE

Besides the examination of conscience that Guild members will naturally make before Confession, there are in particular a number of faults many of which are not actually sins and therefore not matter for Confession, but which are utterly opposed to the spirit of the Guild.

These may, very roughly, be classified as faults against the spirit of:—

- (a) True Apostleship.
- (b) Solidarity.
- (c) Honest Work.

It would be well for each member to mark the parts of this examination that go home and to make frequent use of it.

(a) FAULTS AGAINST THE SPIRIT OF TRUE APOSTLESHIP.

1. Do I always remember our Spiritual Ideals of the Glory of God, the horror of sin, the value of souls, etc.
2. Do I allocate to the Guild a just proportion of time and make the best possible use of it? Do I observe due proportion in all other things, giving to God what I *owe* Him in family and business affairs?
3. Do I bring a proper spirit of zeal, subordination and loyalty into *all* that I do, not seeking the best places at my own will—but going where I am sent?
4. Do I raise my thoughts to God often, particularly while on the platform?
5. Am I impatient or over-bearing or do I otherwise give scandal on the platform?
6. Do I neglect the Guild Retreats, Communions, etc.?
7. Do I always remember the exceeding grace God has given me in calling me to this work; and my own utter unworthiness?

(b) FAULTS AGAINST THE SPIRIT OF SOLIDARITY.

These are mainly *sins* of the tongue; sometimes mere idle words, but at other times arising from actually evil thoughts and feelings. All must be fought down; they

are poison to ourselves and to the Guild. We must guide our thoughts and feelings into healthy and kindly channels, remembering that out of the abundance of the heart the mouth speaketh and then go on to match not merely our words, but also our deeds with our thoughts.

1. Do I grumble at or despise other members ?
2. When I disagree on policy, which is sometimes necessary, do I forget that my point of view is not infallible, and that in opposing the policy of another or advocating my own I must avoid all personal bitterness ?
3. Do I always endeavour to act in my own small way as shock-absorber to the Guild. Do I repine at being over-looked or ignored ; when disagreeable things happen to me do I offer them to God in reparation for my sins ?
4. Do I, if in office, always remember that the members of the Guild are kept in it by their Consciences and by no other bond of compulsion ? That their convenience and private difficulties require always to be scrupulously respected, and their feelings and ideas also when these are not inconsistent with the best interests of the Guild ?
5. Do I, if in office, always endeavour to do everything in the open and to remember that it is only by drawing upon the zeal, intelligence and energy of all the members that the work of the Guild can best be done. ?
6. Do I shirk offering criticism when it is really my duty or urging the line of policy dictated by my Conscience for fear of consequences disagreeable to myself ? Do I praise unduly certain speakers—thus tempting them to pride and other equally earnest workers to discouragement ?

(c) FAULTS AGAINST THE SPIRIT OF HONEST WORK.

1. Do I maintain my habits of Study and thought ?
2. In particular do I endeavour always to prepare my Lectures properly, and improve in answering questions ?

3. Am I thorough in all my work?—whether speaking or Auxiliary work. Do I show the same spirit of thoroughness in my ordinary business?
4. Do I keep my engagements; not taking on too much work, but fulfilling exactly that which I have undertaken?
5. Do I, if in office, endeavour to get the best out of my department of the work, working harmoniously with others and observing the rules exactly?

FINALLY.—Do I take on my own shoulders all the faults of the Guild, not blaming them on to others, but endeavouring to get things right in the best and quietest manner possible.

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